THE NEW CANADIAN

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Vital To The J.C. History

Books Vital To All Japanese Canadians By Jinshiro Nakayama

By ROY ITO

In the summer of 1974, I visited in Vancouver Mr. and Mrs. Tsutae Sato, the former principal of the Vancouver Japanese Language school. Mr. Sato was lying in bed. He had smashed his knee cap in a bad fall. Using a walker he came into the living room. He was as cheerful as ever but I could see he had suffered a great deal from the mishap. Mrs. Sato had thinned a little, I thought, but she was as gracious as ever.

During the course of the evening we discussed the History book project. Mr. Sato recounted how he and his wife had found old issues of the Tairiku Nippo stuffed in one corner of the Asian Library at U. B. C. and how he and his wife had spent countless hours arranging the valuable newspapers in chronological order. Mr. Sato was convinced that anyone writing the history of Japanese in Canada should read the old newspapers. He felt very strongly that a comprehensive history could not be written unless these newspaper accounts were researched carefully.

He also stated that two books need to be read. Mrs. Sato brought them from the bookshelf. They were two heavy volumes entitled "Canada No Hoko" and "Canada Doho Hatten Taikan" written py Jinshiro Nakayama in Japanese published in Japan in 1921. These two books provide a fascinating picture of Japanese Canadian life prior to 1920.

Spent seven years

Nakayama spent seven years delving into newspapers, interviewing people, and appears to have travelled extensively. He made a thorough study of Canadian history. It involved considerable labor and sacrifice on his part since he had no assistance and meagre financial resources.

The two books contain over 4,000 pages of closely printed Japanese. It is a gold mine of information for anyone writing a history of Japanese in Canada. I can read Japanese newspapers, thanks to people like Mr. and Mrs. Sato, but these two books are written in formal old style Japanese and are very difficult to read. It is most exasperating since they literally doze with tidbits of information.

In a forward to one of the volumes, Nakayama writes, "In these books I have attempted to write a history of Canada starting from three hundred years before the arrival of Japanese to the Pacific Coast. Then I have tried to show the struggles of the early pioneers. (The Japanese term "Kusa wake sha" is used. Literally it means "one who parts the grass"... a beautiful expression). I have written to show the situation of 10,500 Japanese people living in Canada today and how they are building on the foundations established by the early pioneers. I hope someday that these two books will provide research material for a history of Japanese in Canada.

The main volume

"Canada No Hoko" is the main volume containing 2,036 pages. Nakayama describes the different areas where the Japanese lived at that time. There are detailed descriptions of his trip to Alberta, Saskatchewan, and Manitoba which he appears to have undertaken with the Japanese Consul Ukida in August 1918.

It is a detailed description he gives. The section on Cumberland discusses the Japanese history in mine sections number 1, number 5, and number 7. The history of coal mining industry in the Nanaimo area is carefully examined. He explains how the Japanese came to Cumberland. He mentions Royston Lumber Company; he lists the names of all Japanese living in the Cumberland area.

He writes: "The coal mining industry in the Cumberland area was developed by W. H. Dunsmiur of Victoria in 1887. Dunsmir required labor to operate his mine and he made an agreement with a Saburo Hanshin of Portland to seek workers in Japan. Hanshin went to Japan and recruited two hundred men mostly from Tokyo and Kobe regions. They came to Canada on the S.S. Malpass. Men who arrived with this group include Kanekichi Nakanishi, Goichi Kobayakawa, Tokutaro Chikamura, Ryosuke Kajihara. They were paid $1.25 per day".

The book is filled with names. It lists the names of all Japanese living in each area, their kin in Japan, their employment and their family status.

The strawberry farms

A chapter on agriculture deals with the strawberry farms of the Japanese. There are numerous illustrations. Two Japanese women are depicted hoeing in a strawberry patch; a Japanese farmer is applying insecticide using a hand spray. The book lists the Japanese farmers in different areas. The number of acres owned, rented, and cleared. It records the constitution of the Port Hammond Japanese Farmers' Society and the officers from 1916 to 1919.

A chapter is devoted to Japanese participation in the fishing industry. Interesting headings include: Japanese Fraser River Fishermen's Union report, 1900, 1901, etc...; Steveston Hospital report of 1918 — the outbreak of influenza and how it affected the Japanese community, Steveston Japanese language school report, names of Japanese of the union listed according to the canneries where they lived.

In chapter 12 Nakayama describes the role of the Japanese in the forestry industry. The early history of British Columbia began with sawmills in the shores of Burrard Inlet which employed large numbers of Japanese. Vancouver grew on lumber from these sawmills.

From the sweat and toil of Japanese workers (and others) came the wealth and prosperity of British Columbia. When prosperous and easier times arrived, British Columbia said to its Oriental workers we don't need you any more. You can stay if you continue to do the menial, poorly paid, back breaking work. But the Japanese were too ambitious. They wanted to be treated like white men. They were feared and disliked and under the guise of national security they were expelled from the Pacific coast in 1942. There is a distinct and unhappy similarity between the treatment of Japanese in British Columbia and the policy of South Africa today.

Japanese Discrimination

Nakayama devotes two chapters to discrimination against

Cont. On Page 2

Issei Pioneers

A PIONEER PHOTO. This photo was taken about 1902. (Left to right) Torahachiro Naganobu (died 1956 in Chase, B.C.), Rokutaro Ide (died in Hamilton Ontario in 1948), Saiga Aikawa, seated Ryukichi Enomoto. Photo courtesy of Mr. Harry Naganobu.

SHIN-NEN OMEDETO!

From The Staff Of

THE NEW CANADIAN

Friday, December 27th, 1974

SECTION I

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Nakayama. . .

Cont. From P. 1

Japanese under the headings "Immigrants and Labor" and "Discrimination Problem". Glancing over these two chapters which views the problem from the Japanese eyes, one gets the impression that British Columbia would have dearly loved to have pursued a policy of apartheid in respect to their Oriental citizens. Keep them in a location under tight control, work them hard in jobs requiring strong backs, but never pay them the same wages for the same work as paid to hakujins. Tell them and everybody that the Orientals are inferior because they look different, they speak a different language and they have customs which could not possibly be Canadian. Don't give their children the opportunity for advanced education. Make this as difficult as possible. If they graduate from university don't hire them in the profession for which they were trained. Never give them a feeling that their people played an important part in the history of the province. Make them feel they are fortunate to be living in B.C. and they are intruders. The history books never mentioned their contributions except to say how much they were disliked because they took jobs away from hakujins who had first claim. Always keep hammering away that the Orientals could never make good citizens accepting full responsibilities of citizenship. But never mention that the B.C. would not accept the Japanese who volunteered for service in World War 1 and that these men had to slink off one by one over the Rockies to enlist in army battalions located in the prairie provinces. What a sad day that was for Canada!

Japanese War Service

Nakayama records the notice and terms of enlistment published in Japanese community newspapers on Dec. 21, 1915 for Japanese who wished to volunteer to serve King and Country. The names of 202 volunteers are listed according to the units they served with 10th, 50th, 52-nd, 195th battalions. The list identifies the 54 wounded and 53 killed in action. He describes the beginning of voluntary training on Jan. 17, 1916 at Cordova Hall, the work of interpreters Saburo Yoshie and Ritsu Ide who assisted Capt. Robert T. Calghoun of the Army Servi-

Con. On P. 3

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Who will be the first bundle of joy of Japanese Canadian parentage to enter this world of ours in 1975? For the 21st consecutive year The New Canadian will honour the first baby of the New Year.

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Nakayama . . . Cont. From P. 2

ce Corps, the officer in charge. He describes their formal enlistment in Calgary and Medicine Hat. There are letters from overseas; there are many photographs. He records the Service of Remembrance held in Empress Theatre in the spring of 1919 and the dedication of the war memorial in Stanley Park on April 9, 1920.

The action of one platoon (3rd Canadian Division, 52nd Battalion, No. 3 Company, 9th platoon) at the Battle of Passchendaele is recorded. The platoon consisted of:

No. 1 section: Privates Nakashima, Ikuta, and nine hakujins.

No. 2 section: A machine gun section commanded by Corporal Yasuzo Shoji. — Privates Kijiro Tokunaga, Murata, Kamakura, Takehiko Tokunaga, Nagao.

No. 3 section: Privates Namba, Tanaka, and eight hakujins.

No. 4 section: Sgt. Murakami, Privates Yoshizawa, Yoshimitsu Sugimoto, Kingo Sugimoto, Matsumoto, Matsubayashi, Nagai, Inouye, Kinoshita, Kabuchi, Isogai, Shimizu and two hakijins privates.

In this action Privates Shimizu, Nagao, Ikuta and Murata were wounded.

Private Yukimaro Morooka was thrilled when King George V spoke to him in the military hospital where he was recovering from wounds. The officer commanding the hospital introduced him as "Japanese soldier Morooka". The King replied, "What's this . . . a Japanese soldier?" and came to Private Morooka's bed and asked:

"Are you Japanese? Can you speak English? Where and when were you wounded? Are you getting better?"

He expressed his pleasure when Morooka told him that Japanese Canadian citizens were fighting with other Canadians in the war against Germany.

Religion and Education

The chapter on Religion records that the first Buddhist minister came in 1905. The Rev. S. Sasaki arriving on the Empress of Japan and the church was established at 328 Alexander Street. The Japanese United Church began with a meeting of four Japanese — Shinkichi Tamura, Nakazo Hamamura, Yugoro Sekine, and Unosuke Morishima in 1893 at 200 Hasting Street.

In 1917 three Japanese were attending the University of British Columbia — Junichi Noribashi, Kyoji Tamenaga and Kosaburo Shimizu. Mr. Shimizu went on to his M.A. degree at Harvard and then became a minister of the United Church of Canada. After distinguished service, he died in Winnipeg in 1962 while chairing a conference of Canadian Japanese Churches. The first Nisei had already graduated: Chitose Uchida receiving her Bachelor of Arts degree in a convocation exercise held in Hotel Vancouver on May 9, 1916.

In 1920 in Vancouver most Nisei were still in the elementary schools. Two or three were enrolled at King Edward High School. A number of Issei had enrolled in the high schools and did not graduate. They included Saburo Shinobu who went into the insurance business, Shinji Fujimoto, M. Takaki Kozo Shimotakahara, Noriyuki Abe, Taira Yasunaka, Seihachi Nose, Kikumatsu Oishi, Mime Yasuro.

Kozo Shimotakahara became a medical doctor. I remember very vividly the talk he gave about his experiences as a houseboy working through medical school to the Young People Society in Kaslo United Church in 1943. I ran into his name in far-off Lesotho, Africa in 1969. I was visiting the hospital at Morija and met a Canadian doctor — Doctor Douglas Abbey. Doug had worked with Dr. Shimo in the Kaslo Hospital and admired him greatly. He had many affectionate stories to tell about Dr. Shimo. To complete this story, I met Tommy Baba in Kaslo in 1974 and he introduced me to his son, Douglas. He told me that his son was named after Dr. Abbey, the doctor in attendance when he was born. I regretted that I did not have time to visit Dr. Shimo's grave in Kaslo.

The Second Volume

The second volume "Canada Doho Hatten Taikan" contains two hundred short biographies of Japanese illustrated by numerous photographs of men, families, their homes, farms, boats, and cars.

In the several pages devoted to Manzo Nagano, thought to be the first Japanese to immigrate to Canada, an amusing incident, is told presumably by Nagano himself. When he came to Canada in 1877, Nagano lived in New Westminister and was one of the first Japanese salmon fisherman on the Fraser River. Visiting Gastown one day (now the city of Vancouver) he went into a bar to drink whiskey and became quite drunk. When time came to pay, Nagano could only find a Japanese silver coin which he offered to the bar owner The owner declined the coin and allowed Nagano to go without payment.

Several days later Nagano came into the same bar and ordered whiskey. For payment he brought the same silver coin. This time the bar owner, understandably, became very upset and almost knocked Nagano down. Nagano managed to get out of the bar without harm and kept the silver coin as one of his souvenirs of his early days in Canada.

Tomekichi Nishimura arrived in Victoria in 1899 and went to work, like many others, in Hastings Mill in Vancouver. But he was more adventurous than most and he established a homestead in 1910 in the province of Saskatchewan between Webb and Antelope. His oldest son, Tokutaro graduated from Minott High School in the United States and entered the university at Minneapolis intending to train for the legal profession. When the U.S. entered the war in 1917, he was called to service in the U.S. Army and proceeded overseas as a lieutenant. The second son, Minosuke, served in the Canadian Army as a volunteer and saw action in France. It could to be an interesting assignment to track down the unusual family and record their story from 1920 on.

The latter part of this volume contains much that could reward an energetic translator. Many sections of these two books need to be translated into English or a part of our heritage will soon be lost and forgotten.

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By TOYO TAKATA

The Visit Of The "Tsukuba"

In the 13th Year of Meiji, on April 29, a 1,000-ton, 3-masted ship of the Imperial Japanese Navy sailed eastward from Shinagawa (near Yokohama). The Tsukuba, commanded by Capt. Norimichi Aiura, with a crew of 338, dropped anchor in Esquimalt Harbor 43 days later.

The event was recorded in the Victoria Daily Colonist: "The Japanese naval training ship, Tsukuba, arrived June 10. Shortly after casting anchor, the vessel fired a royal salute of 21 guns which was replied by the salute of Admiral Stanley (Commander of the Royal Naval Squadron stationed at Esquimalt)."

'Captain Aiura, a young man, and staff were received aboard the flagship 'Triumph', where they remained interested but passive spectators of the party in progress.'

'The uniform of officers of the visitors are similar to those worn in the British Navy while the sailors are dressed very much like our tars.'

'After a stay of three weeks, Tsukuba will proceed to San Francisco."

The low-key report of this significant event is puzzling. Here, for the first time, is a Japanese naval vessel, in Canadian waters, yet it is treated in a back-page, everyday manner. Very few British Columbia residents of the time have ever seen Japanese, let alone more than 300 at one time, yet these points did not draw any more comment from the Colonist.

Perhaps, the historical impact of any news happening, is not realized at the time, until, in fact, it becomes history. Today, to appreciate that nearly a century ago, a Japanese man-of-war docked at a Canadian west coast port, seems incredible. That scarcely a decade had passed since Japan abondoned her recluseness, that she was on the high seas.

Yet this was not her first naval venture across the Pacific. Five years earlier, the same Tsukuba made port at San Francisco. Indeed she possessed two other training ships, at the same time the Kongo and Hiyei, both of which were to appear later at either Vancouver or Victoria. Therefore, Japan by this time, had a navy of respectable tonnage.

Tsukuba was not a stranger to Esquimalt. Formerly the British corvette, Malacca, in 1867-68 she was assigned, to the Royal Naval Squadron stationed on the West Coast. Shortly afterwards, Queen Victoria, in a goodwell gesture, presented the ship to the Japanese Navy. Obviously, a part of the overture that was eventually orchestrated into the Anglo-Japanese alliance in 1901. Among the crew, it was reported, were three English instructors.

Converted to a training ship for cadets, she returned to familiar waters in 1880 to be greeted by Victoria and district citizens. The intriguing question is were there any Japanese among them to welcome her arrival? Manzo Nagano, Canada's first Issei pioneer, according to records, landed in Victoria in 1877, and others soon followed.

Wasn't there at least one Issei on hand? Here there were, more than 300 Japanese visiting British Columbia, and stopping over for three weeks, and not a single Japanese living ashore! Twelve years later, when the Kongo moored at Vancouver, she was greeted by Japanese settlers.

Surely, Captain Aiura kept a log, perhaps some of the other officers or men wrote a diary of this epic voyage. Possibly these records are kept somewhere in Japan that will clearly indicate whether there were any Japanese living in Victoria at the time, and their comments about their reception there would make fascinating reading.

On the subject of comments, the Colonist, on June 23, 1880, had the following, in a lengthy article about their Japanese guests:

"The Japanese warship Tsukuba was yesterday the scene of one of the most deligthful entertainment ever given in the Province. The guests were some 250 ladies and gentlemen, residents of Victoria, Esquimalt and vicinity. The Imperial Navy ship was gaily decked in honor of the occasion and poops were canopied.'

'The officers were in clean English uniform, the men wore uniform of jack tars.'

'More courteous, urbane or hospitable gentlemen than the Japanese could not be found on board any ship. Some spoke excellent English and all vied with each other in efforts to make the afternoon pass pleasantly. A bountiful repast was spread in the captain's cabin and the choicest viands and wines were abundant.'

'Captain Aiura and his staff were everywhere conspicuous and kind attention and those who attended the affair will not soon forget the afternoon passed on board the Tsukuba."

The guests were entertained by the ship's crew in a theatrical performance that was given top review by the reporter for their talent and uniqueness. Certainly, it must be the first Japanese show ever staged anywhere in Canada, before what must have been an all-white audience.

The crew put on two dramas, first was entitled "Woman's Revenge" and the second, a selection from "Chushingura." The article did not specify whother the actors spoke English or Japanese, but the cast of characters and the description of the plot were provided.

In addition to the dramas, the reporter gave an account of other acts.

"The orchestra comprised of few hard sticks which were beaten together after the manner of castanets in the Spanish dance and a wooden flute not unlike our flute.'

'Half a dozen Japanese indulged in a dance in which hands, heads and legs were moved in unision.'

'Some clever juggery, the most remarkable acts of swallowing needles and thread and pulling needles out threaded and converting sheets of paper into ribbons, tightrope walking and dancing using umbrellas, fans and swords."

After the Japanese performance, it was reported, the band from the British flagship, Triumph, moved in to provide dance music for the guests.

The colonist added this note: "Japanese do not dance, but they stood about and took mental notes which they will doubtless use on a future occasion."

The article concluded with the naming of close to half the invited guests headed by Lieut. Govornor Richards, but again no sign of any Japanese.

Before embarking for San Francisco, Tsukuba crew members took part in a naval regatta and were victors in a couple of events.

Thereafter, the Tsukuba proceeded on her voyage to San Francisco and Honolulu, then back to Japan on September 29, returning exactly five months after setting sail.

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A New Hope At Christmas

By GRACE MACINNIS

These are dark and dangerous days for the human species. We are confronted at least by the iron law of nature: adapt or perish. When adaptation means "learn to share", it is hard to find the courage even to attempt it.

We recognize only too well the truth in the words of our great Canadian poet, Earle Birney, when he describes mankind: "We are a lethal species, like a huge skin cancer around the surface of earth, reducing all else to extinction. I'm profoundly cynical about the average human being, including myself. Sometimes its difficult to remember there are still good people left in the world. . ."

Every thinking person has these feelings of despair, but like Earle Birney they also know that there is no alternative to living as constructively and creatively as possible and hoping that somehow the human species will be turned from its suicidal course into ways that will permit survival.

Sometimes life gives one a preview of what the world could be like if mankind and womankind could organize it along lines of sharing and caring. Such occasions are unforgettable. They lift one to heights far above despair and cynicism.

One such experience came to me just after the Second World War when, as a Canadian delegate, I attended a conference of women from fifty-five countries of the world. Convened by a committee chaired by Eleanor Roosevelt, we met for two weeks in a small place in New York State. It was both heart-warming and heart-wringing to listen to the women from victor and vanquished countries alike. White and black, industrialized and emerging, comfortable and war-scarred, — as the days passed these differences became submerged in a common resolve to return home with a practical vision of the first steps to be taken to enable each country to fit into the jigsaw of a world pattern, wonderfully varied and rich in our shared humanity. The vision is still with me and I have no doubt it has also informed the lives of the others who shared it.

Just the other evening I had a similar thrilling experience on a smaller scale. It was here in Vancouver at our Indian Friendship Centre which was celebrating its twelfth anniversary. Years of work had converted an old church into a setting fit for the many community activities of one native Indian people. Colorful paintings and hangings done by the members decorated the hall. One of the highlights of the evening was the dedication of the beautiful entrance doors, lovingly carved in the traditions of her people by a woman from Alert Bay.

Every inch of floor and galleries was crammed with people, except for a space in the centre reserved for the program. And the people? Indian and non-Indian, they sat side by side, for the years of working together to build and operate the Centre had made them into friends. On this night of celebration, too, the Indians had invited many other non-Indians to be with them and share in their enjoyment.

Then the dancing began. I have no words to describe the gorgeous colors and intricate movements of the Indian dancers. At first I was conscious mainly of the splendid costumes made with such care and setting forth the crests of the various tribes. But then I became aware of the rich traditions, of the legends being brought to life before our eyes, brought from the mysterious forests and the rolling ocean and the treasury of time.

I followed the swift, swooping flight of the seagull and watched the animals revealing their hidden rituals to a human. I heard the mothers crooning lullabies to their babies as they rocked in the rhythm of the dance. There was much that passed my understanding but I sensed the deep feeling of oneness with the earth and with all living beings.

Suddenly it came over me that these people were sharing with us their most precious gift, the gift of their own culture. They were pouring it out unstintedly in color, in music, in movement, joyously, confident that as fellow human beings we would understand and respond.

I felt profoundly moved as once again I saw the vision of what the world could be, can be, if only enough human beings can learn enough soon enough. Once again, despair and cynicism fell away before this evidence that sharing and caring may yet grow strong enough to give the human species the time it must have to develop the qualities of love and understanding which alone can make survival possible.

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U.S. Nisei Writer's View Of Toronto's J.C. Community

By BILL HOSOKAWA

TORONTO. — Our northern cousins. They look identical to Japanese Americans, but the cultural differences that characterize us became very evident when Toastmaster Hank Edamura asked the gathering to join him in a toast to open the evening. Everyone rose with water goblet in hand. "To the Queen," he said and the response came firmly: "To the Queen!"

The occasion was a dinner sponsored by the Japanese Canadian cultural Centre. Its purpose was to let members get acquainted with the Japanese American guest, and it was a most interesting evening.

There are some 15,000 Japanese Canadians in the Toronto metropolitan area. Almost all of them are evacuees from the West Coast, or their descendants, with lately a sprinkling of new immigrants. About ten years ago, in an effort to develop a center around which they could foster their identity, they started work on a magnificient home in the suburb called Don Mills. The first year the building committee held 72 meetings, which is an indication of how seriously they attacked the project. As a starter they bought a wooded plot away off on the edge of nowhere and were severely criticized for the decision. (Since then the site, a freeway goes right past it, and its value has appreciated many times.) Raymond Moriyama, the eminent Nisei architect, worked with them on the design. He came up with a prize-winning concept, but in view of the time he was required to devote to committee meetings he figures he made about 24 cents an hour.

The project cost something like $675,000. Some 1,500 families contributed an average of $200 each. They financed the balance with a $300,000 mortgage cosigned by 75 members. The result is a physical plant that surpasses anything I've seen in any Japanese American community.

As one of its functions the Japanese Canadian Cultural Centre invited this American Nisei to come up and speak. Nearly 300 showed up for the open meeting the first night. After his presentation there was a discussion with three Canadian Nisei oldtimers — Toyo ,Takata, Dr. Henry Sugiyama and George Tanaka — on the panel.

Perhaps the most interesting question was asked by a young Sansei woman. As best I can remember, it was phrased something like this: "What is Japanese culture, and why should we as Sansei Japanese Canadians be interested in it?"

It was a question asked in sincerity and not one with easy answers. The panel's response obviously didn't satisfy her, but it did lead to a lively discussion. To the visitor from south of the border it was apparent that Canadian Sansei are torn by the same identity question that trouble many Sansei in the States. They have won a measure of acceptance their parents never knew at a comparable age. (For example, I learned for the first time that until 1947 Canadian Nisei were second class citizens by law. They were citizens, but not entitled to vote. That, fortunately, has been taken care of). Intermarriage with people of other ethnic backgrounds is commonplace. Economic opportunity is virtually unrestricted because of race. Although few Nisei and Sansei have gone into politics, there are notable exceptions like Tom Shoyama, new Deputy Minister of Energy and Resources. And so it is understandable that many Sansei are honestly uncertain about the part that Japanese culture, whatever that many mean, ought to play in their lives.

Next day, at the Buddhist church, we caught a glimpse of that culture. A fund-raising bazaar was in progress and the place was jumping with Issei, Nisei, Sansei, Yonsei and Caucasians. Bishop Newton Ishiura, a native of Hawaii, assured us that Buddhism is alive and well in Toronto and not only on a strictly ecclesiastical basis. The Issei have a bowling program, he explained, and regularly hold dances, parties, which seems to me a remarkable example of cultural adjustment that other generations can learn from.

BILL HOSOKAWA

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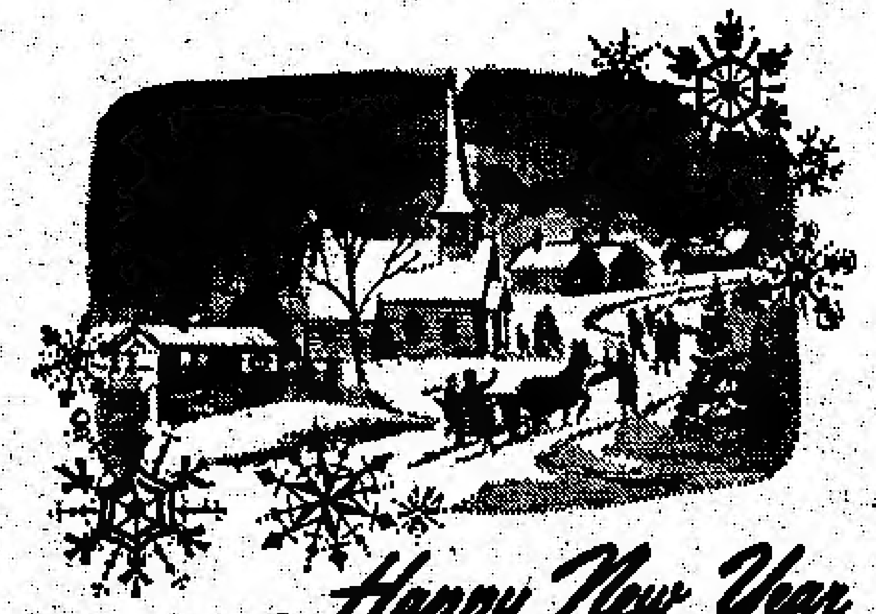

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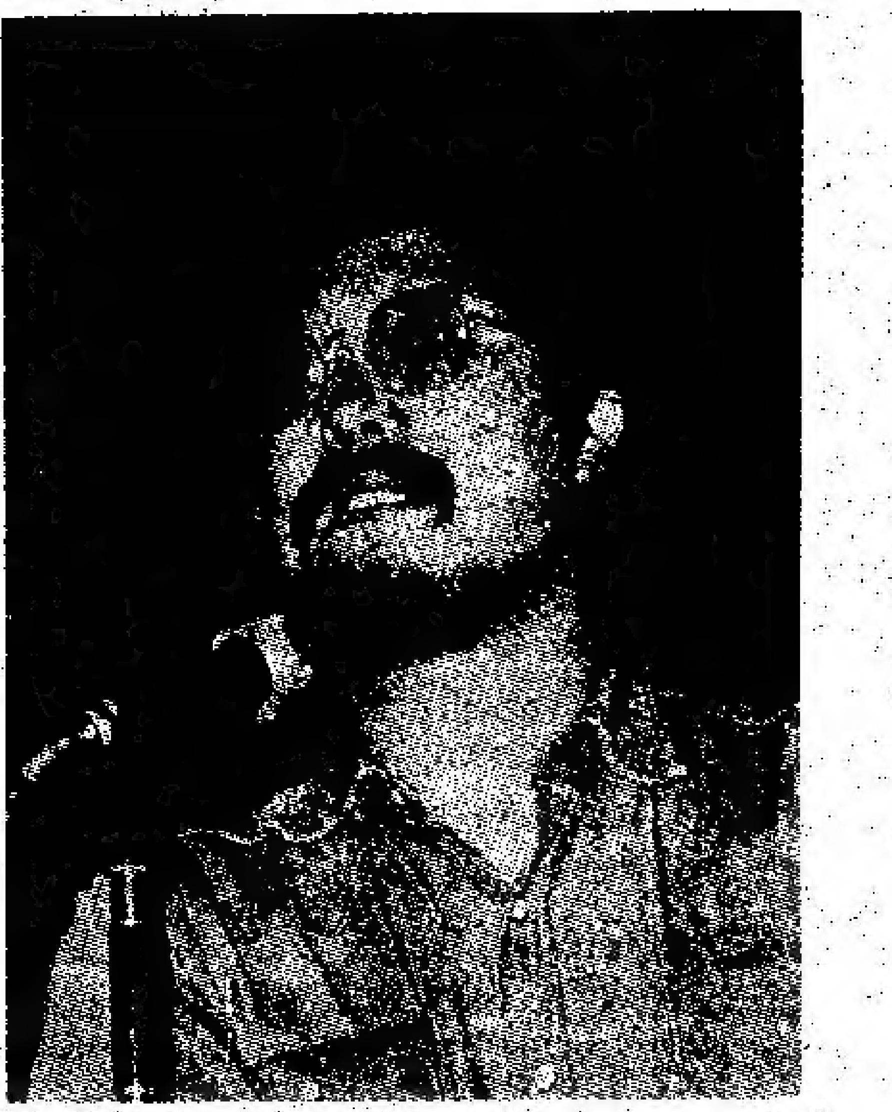
By DR. DAVID SUZUKI



Dr. David Suzuki

The following address by Dr. David T. Suzuki was presented on the occasion of the 25th Anniversary of the Universal Declaration of Human Rights in Vancouver, B.C.

Dr. David T. Suzuki, distinguished Canadian geneticist and sometimes controversial public figure, is a professor of zoology at the University of British Columbia. His research on temperature sensitive mutants of Drosophilia at UBC has been particularly noteworthy. Yet, his interests extended far beyond laboratory research. During a year as researcher at the Oak Ridge National Laboratory in Tennessee, he was a member of the local branch of the NAACP, and has long been concerned with the fundamental aspects of human dignity, freedom and responsibility.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article I — Universal Declaration of Human Rights.

* * *

As a biologist, I am constantly amazed that man can, in the face of overwhelming realities of poverty, suffering, bigotry and oppression, conceive of and aspire to ideals and goals such as the Declaration of Human Rights. In these days of distrust and cynicism, it is well to remember that throughout history, men have conceived of peace and universal brotherhood, and fought and died for these ideals.

But it is particularly appropriate that in an era of instant global communication and potential annihilation, we should reaffirm that vision of hope embodied in the Declaration of Human Rights.

I would like to take this opportunity to thank you for the honour of allowing me to speak this evening and to make three basic points.

The first is that while we must decry the abrogation of human rights everywhere on this globe, our first priority must be to ensure that those rights are observed in our own community because that is where we, as individuals, can be effective. This year, my wife and I travelled the entire planet and were amazed at the variety of culture and human condition. And we returned to Canada realizing how fortunate we are in this country. But we returned realizing that we could only be observers in other countries, learning to see our own society from a different perspective. And it is only here at home that we have the right to act and to live with the consequences of our actions. We cannot do much for the people in Russia or Bangladesh, but we can help Doukhobors or Native Peoples in B. C. It is true that we can and must speak out against military juntas in Greece and Chile, against apartheid and white supremacy in South Africa and Rhodesia, and suppression of freedom in the U.S.S.R., but can we speak from a position of purity in our own society? We, in Canada and B.C., have not had a proud record in Human Rights.

In 1968, at a Memorial Service the day after Martin Luther King's assassination, I pointed out that if his death was to be meaningful, we must try to live the ideas for which he died and ensure that something like the incarceration of Japanese-Canadians during World War II will not happen again. In response to this, the Vancouver Sun editorialized that the imprisonment of Japanese was not racist (even though Germans and Italians were not similarly treated), that "there was a war on, after all," and that warning of racism where none existed would only generate racial hysteria.

My reply in 1968 was:

"I used the Japanese evacuation as an example of the extremes to which a democratic society will act under conditions of stress and attempted to indicate that there is no qualitative difference between the mentality which resulted in that unfortunate event and in the (then) current harassment of hippies in Vancouver. Both reflect an unreasoned fear of difference and resulted in the use of fascist techniques to eliminate it.

"Individual rights conferred by citizenship become most precious in times of stress, yet it is at these very times that society becomes vulnerable to irrational outbursts against a readily distinguishable minority group. So long as we complacently minimize the extent of our society's latent prejudices and tolerate existing injustices, I live in dread of a time when fear may lead to an abrogation of the aims which, as you say, we should 'fight to preserve'."

Two years later, the War Measures Act suspending personal rights, was again imposed, a direct abrogation of the Declaration of Human Rights; Tom Campbell was re-elected mayor; and Halford Wilson, author of the paper on the Yellow Peril in B.C., was re-elected alderman in Vancouver. Three years later, Vancouver police rode roughshod into crowds in Gastown.

When Miss Takashima's book A Child in Camp, describing life during the Japanese internment, was serialized in the Vancouver Sun, the letters printed from citizens were shocking in their display of ignorance, vengeance and hatred. Most of the letter writers seemed to feel that the Japanese-Canadians here had it good compared to what "they did to us" in Asia. What they and the Sun editor years before failed to understand, is that genetic similarity with the enemy is no cause for denial of citizenship rights. We were Canadian citizens whose commitment to this country was shaken only by our treatment as "enemy aliens". In the same way, Tom Campbell's attitude towards long-haired youth of the counter-culture and university "hamburgers" reflected a denial of respect for individual worth and dignity.

The continuing tensions resulting from a race-religious war in the Middle East, of an economic crisis fueled by the Japanese Yellow Peril, of identity awakening expessed in red-black-and-yellow-power slogans, and the revolutionary potential of women's liberation, demand that human rights occupy an absolute priority in our community today.

That's my first point then, that we must look to our history for lessons such as the imposition of the War Measures Act which has proven how fragile and yet how necessary guarantees of our freedoms are.

My second thought is that the current explosion in science and technology promises only to exacerbate the dangers to Human Rights. Sir Alex Comfort, a senescence expert, predicts that within the next two decades, scientific progress will increase the average life expectancy by 40 per cent. In a society in which information is accumulated so rapidly that expertise and training rapidly go out of date, in which youth is looked to for the vigour and flexibility to carry society along, middle and old age already has a diminishing place. We have not evolved roles in our society where experience and wisdom of age can contribute vitally. If age is a burden even now, can we ensure that the human rights of the aged will also be extended by this 40 per cent?

Techniques in biology and medicine now make it feasible to control the sex of an embryo, to determine some of the genetic features of a foetus, to correct some forms of inherited disease, to fertilize eggs and grow embryos in test tubes and possibly, in the near future, to generate identical twins of mature individuals. Already, Canada has sperm banks and there are hundreds of thousands of people in North America who were conceived by artificial insemination. Twenty-five per cent of all pregnancies result in abortion or miscarriage, five per cent of all children carry a hereditary defect requiring major medical treatment, and one in every five people is sterile. Amidst this plethora of data and techniques, questions arise as to the rights of embroys, the legal status of the thousands of artificially conceived people, and the formerly accepted right to reproduce is being called into question.

In a society which is increasingly conscious of the payoff of cost-benefit analysis, will we decide that certain genetic characteristics should be eliminated or selected for? Who will make the decisions, what will be decided for or against, what risks will society take? To counter the statement that ours is not a country of Nazi-racist doctrine, I point out that:

— B.C. has a Eugenics Act, legalizing sterilization of certain mentally ill people, by a Eugenics Board which doesn't even have a geneticist on it. We know very little about the genetic basis of mental illness and the improvement of society's genetic make-up by sterilization of mental patients is highly questionable.

— Dr. Roberts, while president of the Canadian Medical Association suggested that welfare recipients be sterilized to keep them from weakening the genetic pool by overproducing.

— Dr. Dodson at the University of Ottawa called for cash incentives for university graduates with children, as if that is a criterion for improving the intellectual quality of the population.

— My class of fourth years honours students in zoology strongly favoured legalization of both active and passive forms of euthanasia.

If we continue to make societal decisions on a cost-benefit basis, will we find that money

Cont. On Page 2

THE NEW CANADIAN

Friday, December 27, 1974

SECTION II

Suzuki...

Cont. From P. 1

can be saved by removing racial strife through eliminating racial differences?

Already, Karl Larsen, Head of a Genetics Institute in Sweden, has published an article in the American Military Review entitled, "Ethnic Weapons." In this paper, Dr. Larsen points out that a knowledge of the biological basis for racial differences should enable the construction of weapons which would selectively destroy one ethnic group while leaving another untouched. The military desirability of such a weapon in an area such as Viet Nam is obvious. And the U. S. Military is interested in the use of other biological weapons, possibly to modify the behaviour or biological make-up of the enemy.

Coupled with this is the growth of a new breed of scientists and pseudo-scientists who now emphasize the dominance of hereditary make-up in human behaviour. Konrad Lorenz states that man is innately territorial; Robert Ardrey, that we are innately aggressive; and Rattray Taylor, that we are innately violent. Richard Herrnstein, in his book I.Q. in the Meritocracy, suggests that, 1) mental abilities are inherited, 2 success requires those abilities, 3) earnings and prestige depend on success and 4) therefore, social standing, to some extent, is based on inherited differences among people. This suggests, therefore, that poverty is genetically programmed without hope of improvement and that the wealthy are wealthy because they have a better set of genes. Arthur Jensen at Berkeley and William Shockley at Stanford, argue that I.Q. differences between blacks and whites in North America are due to genetic differences. Therefore, Shockley argues, continued intermarriage has a detrimental effect on the I.Q. potential of whites. Jensen argues that special head-start programs for the disadvantaged fail because the handicaps of these groups are genetic. This all smacks strongly of the discredited beliefs of the eugenics advocates in the early 1900's, such as Harvard's E.M. East who wrote in 1919, "In reality, the negro is inferior to the white. This is not hypothesis or supposition; it is a crude statement of actual fact."

The gathering strength of hereditarians with so-called scientific "proof" for racial and social disparities irresistibly attracts bigots and racists. It is now an even more urgent requirement that our society hold up and honour the ideals of human freedom and dignity in the face of increased technology and science. I haven't even touched on the implications of increased dependence on computers to predict societal changes and needs, or of sensitive spying devices.

My final point is that legislation will always be needed to ensure that human rights are guaranteed. But the applications of the War Measures Act, the use of John Doe warrants for arrests, and the existence of eugenics acts, attest to the fickle nature of society's priorities. Ultimately, our society must be judged not by our stated aims and goals, but by the totality of individual action towards other people. Legislation may force someone to rent an apartment to me, but will not erase the fear and prejudice that might exist in his heart. That can only come from the kind of activity carried out by the Human Rights Council of B.C. in educating out citizens and in providing the opportunity for communication and group action.

It is easy and fashionable today to demand all sorts of rights and privileges. But it is much more difficult to accept the responsibility that comes with those rights. We achieve our goals by what we do and how we do it, not by what we say we believe. The man who professes a hope for peace while killing to achieve it cannot be judged by his words. Those who speak of reason and respect for the law, while searching for loopholes, judging irrationally or with bias, or, if in power, transcending the law to enforce it, must be judged by their actions. In order that I might hope for, and expect, others to respect my dignity and worth, I must know that in my heart "brotherhood" is real. And that change in each of us is a revolutionary one, the most difficult one, but the one which will ensure that a community will act in the best interests of all.

I want to end by thanking my wife and our parents, who by their love and support have reaffirmed my faith in the brotherhood of all men and those members of the Human Rights Council, who by their dedication to the ideals of the Human Rights Act, are showing by their actions that we can have a better society.

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By BETTY MASAKO STILLWELL

We were in the Seattle Fair food building, seeking refuge from the rain with a warming cup of coffee. There were folk dancers on a platform, and as an amplifier called out directions, spectators joined in from the audience. It all looked very spontaneous and gay. As we watched, two more participants, handsome Chinese youths, ran toward the circle, and attempted to join next to a bright-shirted young man — who ignored the outstretched hand groping for his.

Walking in downtc n Vancouver last summer, were a couple in their forties, your self-styled white Canadians. Dressed in comfortable tourist garb, they sauntered easily along, as a young Japanese girl came down the street toward them. The couple gave no sign they saw her, and despite the lack of pedestrians, she was forced to jam herself against a wall in order to pass.

I took a guitar course at the Y once. Four oriental students and nine caucasian ones were scattered through the room when we started, but gradually as the season wore on, all the the white skinned students gravitated to one side of the room, all the oriental students to the other. All that is, except for a lone caucasian girl who'd been friendly to some of us, and presently found herself separated from the other whites. At the end of the course, she was with them.

A sweet old lady who lives in my apartment building said to me: "I haven't seen you for a while. Though I did see someone who looked like you on Tuesday. That wasn't you, was it?" "I don't think so." I said. "There's another Oriental person that lives here, you know." She hastened to reassure me. "Oh, that's all right. They're quiet, and that's the main thing."

The young Canadian of Japanese origin grows up programmed with some pretty confusing ideas. He is conditioned from early childhood to the glorification of European culture, starting with the angels in Sunday School with their inevitable 'fair' hair, to the condominium he lives in when he grows up, with names like Argyll House, or St. James Court. During the learning process, he embraces the virtues of a free enterprise system, taking a major in mechanics (or technology, as some call it), and a minor in materialism. A culture alien to his instincts insists that he prefer blondes, and that rococo opulence is indicative of a higher civilization. Along the way he discovers that towns in underdeveloped countries are called villages, as a firm rule, and people from these primitive regions just don't make it.

If she looks for support and approbation from her old-world parents she is helpfully advised to respect her teachers, her parents, and all authority figures. Don't talk back to them, she is told. It's more polite to act inferior. It you're a female, you are inferior. And always remember the individual is subservient to society as a whole.

Searching for a clue to his identity, our young Canadian turns to his western world and winds through trial and error, usually error, these guidelines:

Don't let people walk all over you. Be an individualist. It's a giggle to flout convention. Gain respect by manipulating others. Be aggressive to get ahead. Stand up for yourself.

She learns from her Japanese studies that the stem character for eigo, and eigoku (England) is synonomous with 'excellent', and spends a fortune on eye makeup.

For a long time he can't resolve the paradox of living in a society that emphasizes the rights of individuals, and yet denies them effectively to some. Or the concept of a classless society in which some citizens are more equal than others. For a long time she thinks she must be the one at fault here; some deficiency is causing her to miss out, and she must deserve it.

Then one day, as the saying goes, the light dawns, but not without a considerable expenditure of interim pain and bewilderement. He and she finally realize they are classic representatives of a group that though they'd long denied it, are all lumped together as far as other Canadians are concerned, under the label 'coloured'. And further, that they and their kin make up but 5% of the entire population of Canada, Inuit, Indians and all. That's when they realize that the name of the game Horace Hakujin plays so well is called balance of power. Or as someone once put it, walk softly and carry a big stick.

As a group the Japanese have been so pushed around that we are acutely conscious of injustice. We trot up to the arena with our intelligent, terribly logical pleas for 'reason' and 'fair play', and can't understand it when we are totally ignored. We make the mistake of thinking Horace's passion for justice is as strong as our own. He's got other fish to fry. Why should he give a fig for justice, he's got it.

"The only true tolerance between the races (or classes, or sexes, for that matter)" Richard Goldstein, Village Voice writer tells us, "is the toleration born of balance so that no group dares challenge the other for fear of provoking open warfare. It is all a game of power and pride; morality has nothing to do with it." Our friend Churchill, a tactician not to be sneezed at, said over and over again in the 30's that the law-abiding must face the lawless with force — or the threat of it. Well, we all know what happened when the British, French and U.S. governments decided to ignore him.

To put it another way, some people understand nothing but the language of aggression. We live in a system where we must compete and play power games in order to survive, and that's the bald truth of it. One group who fanatically accepted a power play which shocked an outraged world are paying for that passivity now. And so are their brothers, who may have been born here. The former Ugandan Asians now living in Vancouver are undergoing attack and harrassment so vicious federal officials have had to intervene. In just one associated incident, a Fijian family endured five months of terror before putting their house up for sale. School-aged youths, who thought the family East Asian, beat the father unconscious with boots and a steel bar.

Waiting for man's better nature to assert itself didn't work

Con. on P. 4

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オ州ビームスヴイル

Canadians. . .

Cont. Srom P. 3

too well for the blacks. But a show of force in the 60's civil rights revolution got more equality spread around in a few short years than blacks have had for the last two hundred. And the Jews — they never did become 'accepted' and assimilate, did they, poor things, though you have to give them marks for trying. But now they have their own homeland, and can command a little more respect. The days of old yellow-faced Fagin are gone forever — aren't they? I doubt if many of us want violence in our lives, at this point. But perhaps we would do well to understand it.

The white majority controls, as we know, all the important channels in our country from big business to the arts. In downtown Vancouver, the odd Oriental sales clerk can now be seen, riding on the coat-tails of black modishness and new Hong Kong money. But in this second largest Chinese community in North America of 37,000 people, there are no Chinese TV programs locally. Nor bus drivers, policemen, commercial artists, writers or musicians to speak of.

A not-unintelligent businessman from Japan once asked a group of us why we didn't run for politics. It was evident he either didn't know, or take into account, that politicians from ethnic minorities are elected from partisan areas which nearly always have a large percentage of people from his or her own background. As I understood it, he thought that as Canadians, we had the same chance as anybody else to win.

Well we don't, and I think too many Japanese people show this kind of naive, challenging attitude toward their own. I fear we have taken the admonition to 'assimilate' to heart, and feel guilty if we draw notice in lifting a finger to help each other now. There is a corruption of the belief in individuality, which becomes an expectation that people should manage achievements on their own; innate ability should be the only criterion. There's a fear of reaching out, expressing public faith and affection for each other, and there is a sloughing off of responsibility toward our fellow Japanese.

When B.C. MLA Frank Calder of the Nishga band was let go from his job after being jailed on a charge of intoxicated driving, his own people were among the first to publicly criticize his behaviour, despite all he'd tried to do for them. I'm afraid the Japanese Canadians too, have become demoralized to this extent, with many using free speech as a vehicle of criticsm or ridicule, but who are unwilling to take on the corollary duty of verbal support.

Many of us haven't caught on yet to one of the most potent weapons anybody can use. I mean of course, unity. When we have enough respect for ourselves and other 'coloureds' to stand up for each other we'll be a lot further, and a lot better off.

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KIYOYUKI MATSUI

Japanese Discrimination: The Other Side Of The Coin... By HOWARD NORMAN

BIJ: The Nisei Counterpart In Japan

By HOWARD NORMAN

BIJ — born in Japan — is the counterpart of Nisei or Sansei, and applies to Caucasians like me. Dr. Cyril Powles, BIJ, professor of Church History in Trinity College, says that all BIJs have a love-hate attitude towards Japan. I have written four drafts of this article, but Kipling's lines stalled me:

The toad beneath the harrow knows
Exactly where each tooth-point goes:
The butterfly upon the road
Preaches contentment to that toad.

I am now a WASP living in A WASPY culture and it may appear that I am that butterfly preaching contentment to Issei, Nisei and Sansei, who so often apparently feel that they are beneath the harrow. I will try to avoid the "butterfly" attitude. I am driven to try my hand at writing this for the fifth time because, thought as a BIJ, I used to have that love-hate attitude I now believe that the hate part has been pretty completely purged away. I love Japanese of all generations — not all Japanese — whether living in Japan or Canada, and I love Japan as much as I love Canadians — not all Canadians — and Canada. Secondly, I write because judging from the columns of the New Canadian many JC's have hang-ups about discrimination they have suffered... Do you, my friends, have a love-hate attitude towards Canada?

As for BIJ's there must be a great tribe of them living in Japan and elsewhere, for caucasians have been living in Japan for over a hundred years, and there must be thousands, tens of thousands of bi-cultural if not bilingual people like us in the world. An LH attitude means a very deep emotional involvement, for the opposite of love is not always hate but difference. I might as well begin with myself and expound my LH complex.

I was born in Karuizawa 69 years ago of Canadian-born parents. I had happy boyhood days in Nagano city, five happy years in the Canadian Academy in Kobe and was happy as a missionary for almost thirty years in Japan. 45 of my 69 years have been lived in Japan. But when my brother, my sister and I were small children in Nagano and went walking in the outskirts, the children would follow us in crowds saying "Ijin, ijin" (foreigner) or sometimes "aburushiburushee", a corruption of ABC. Sometimes when I was walking alone laborers on the roads would thrust their thumb through their forefinger and second finger and laugh obscenely. I did not understand the meaning of the gesture, but I knew they were jeering at me. Once when I was flying a kite with some older Japanese boys near our home in Nagano, an old man entered the dry, harvested rice-filled where we were standing, violently snatched my Kite from my hands and furiously tore it to pieces. I burst into tears, more frightened by the sudden violence of the action than grieved by the destruction of my kite. My friends soothed and comforted me and led me home. In spite of this I felt perfectly secure in Nagano streets and used to go on errands for my parents or visit little friends while I was still a small boy.

Otis Cary, who is a Sansei BIJ, attended a Japanese elementary school when he was a small boy. He has told me that he would get into arguments with his schoolmates about the best country in the world — Japan or the USA. To prove that America was superior he would take dares that his schoolmates were afraid of doing — jump a stream or climb higher on a tree. But like me, the love element has conquered for he went to Doshsisha University in 1947 as a professor and is still teaching there. I would say that in the case of David Bergamini, BIJ, the hate element has become predominant because of the book he has written, Japan's Imperial Consprriacy. In the 800 pages or so of the book he tries to prove that the emperor was one of the master-fascists and militarists of pre-war Japan. But many critics have their doubts about this. (Will the emperor's actual involvement ever be known, can it ever be known?)

I have tried to show that these deep LH attitudes start in early childhood — a Freudian commonplace today. And so it was there in me when I went to Japan in 1932 with my wife after an absence of nine years, though the joy and excitement of the return was so great I literally almost went off my rocker.

Here, if the reader will forgive the pedantry of the term, we enter the realm of cultural psychology. Some scholars maintain that whether a Japanese be a Buddhist, a Shintoist or a Christian, his real religion is Japanism, just as Judaism is a mixture of religion and nationalism. This I disagree with: some individuals cannot be thus easily pigeon-holed. However my cultural psyhology from earliest years was Christian-Canadian, for we always spoke English at home in Nagano, lived in Western style and my parents, who had had happy childhoods and youth in Canada, always fostered a love of Canada in us and we three children regarded Canada as the Promised Land.

So even in my almost 30 years in Japan as a missionary, the hate element of the LH complex would occasionally peep out. Before Pearl Harbour, of course, it was Japan's aggression on the mainland that fed it, though the hate was focussed on the fascists and militarists and there was nothing but pity for Japanese victims in Japan. A young man conscripted into the army in Toyama told his parents before he left that he was a pacifist and would maintain his convictions. A week later his bloody naked corpse, folded into a concrete tub was returned to his parents.

When one's cultural psychology is different, habits in other cultural matrices irritate one. Japanese formalism, for instance. I never could see why a district meeting or a conference of the church that had opened with a devotional period, would be immediately followed, when the business session started, by another prayer. A year after my brother died, acquaintances who met me for the first time since his death would greet me with "Kokoro kara okuyami moshimasu." My brother had taken his life, it was exceedingly painful to me, and I did not want to be reminded of it in this way a year later. But at the same time I recognize that Japanese aisatsu, greetings, with a formula for every occasion, is more than useful. What in English can match the charm of "Tadaima" and "okaerinasai," with their warm happy associations of home and homecoming? My wife and I use these greetings all the time here in Toronto.

A second habit of Japanese which irritates me — as it does most foreigners — is the assumption that any Westerner is fair game for an English lesson. One little example sticks in my mind. A few years ago I was walking down one of the main streets in Matsumoto when a well-dressed high school girl planted herself in front of me and asked me a question in English — obviously getting set for a brief lesson. She was accompanied by her mother, obviously of the comfortable middle class, who beamed with pride on her offspring. I replied in Japanese — not showing my irritation, I hope, — and hurried on. Now Japanese who are strangers to each other, never accost the other without elaborate apologies — but Westerners are fair game, and instances from other Westerners crowd into my mind. This may be a very harmless trait but it becomes tedious.

Sometimes the tables are turned. Mrs. Brannen, a gentle southern lady, a few years ago was travelling with her small children to Lake Nojiri. It was

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B. I. J. Cont. From P. 5

summer holiday time, the train was crowded and Mrs. B was standing in the aisle with her children. Beside them were four university students, seated, playing poker. Of course they started speaking English to Mrs. B, asked her if she knew what they were playing, and when she said yes, invited her to join the game. "I will play on one condition: that if I win, we get your seats." Now Mrs. B is a gentle missionary, but she happens to be the daughter of a former governor of Alabama and she knows more than somewhat about poker. She won the game and got the seats.

I think the hate element of the LH complex of BIJs can be summed up by saying that we are always made to feel outsiders in Japan. And of course, it is not altogether the fault of the Japanese. Look at the way so many of us mangle the language. But it is not only Westerners who are "outsiders" in Japan. Koreans, even though born in Japan, cannot become Japanese citizens except in rare cases. The architect who planned our house in Shiojiri ten years ago was a Korean. I never would have known it, for he had a Japanese name and spoke flawless Japanese. He told me this himself: he had "crossed" over by marrying a Japanese girl and accepting her name. "But all my brothers have gone back to North Korea," he said. "They said they would rather eat barley in Korea than stay on in Japan."

And then there is the outcaste group in Japan, the burakumin, despised in spite of much legislation and these are 100% Japanese. A few years ago my wife and I took our kindergarten teachers to see "Hashi no nai Kawa," "River Without Bridges," a magnificent feature film about the burakumin. As we were leaving, Mikiko said: "There was a girl in our neighborhood who married a burakumin. She was ostracized by her friends and commited suicide."

For most BIJs being born in Japan has been an advantage. There is the stimulus of the two cultures. I mentioned Cyril Powles who after over twenty years of post-war service in Japan returned to Canada to become professor of church history at Trinity, U of T, and is now acting dean of theology. His brothers have distinguished themselves in their professions. Ralph Outerbridge, BIJ, is an orthopedic surgeon in New Westminster and an authority on knee research. His brother William, BIJ, is chairman of the National Parole Board of Canada. My brother Herbert had been Canadian High Commissioner to New Zeland before becoming ambassador to Egypt. I could name others, maybe less distinguished, who have done well in their professions, whether male or female. If married they have become happy and successful wives and mothers, and in spite of women's libbers, let me say this is a worthy and noble profession.

My wife and I retired and retured to Canada three years ago but the pull of Japan is strong and we went back in May for a three week farewell visit. But as I approach my threescore years and ten a certain homesickness for the land of my birth is there. Memories come flooding back: Namio and Mitsuo that I played with 60 years ago; Ichiro Nishisaki, professor of English Literature and faithful friend since 1932; Ogino San, great admirer of my father, proprietor of the Ikaya Hotel at Naoetsu and, a few miles from Naoetsu, Tanihama where father took us for a few days rest for himself — he worked 12 months a year — Tanihama's beautiful sandy beaches and the fishermen bringing in their nets with their silver harvest. That was sixty years ago and alas today it is not the same Tanihama, crowded with cheap hotels and summer visitors. But the volcano Asama is still unchanged, and the Japan Alps are still there, and there is still the living verdure of Japan — a thousand memories call. There is one line from Chushingura that sticks in my memory. "Kuranosuke, yo wa issho wasurenu zo." And I amend it to: ... "Yamato no kuni, I'll never forget you."

And so, my friends, remember that there is a pecking-order in every country in the world. Snobs and racists are sick people; snobbery and racism are ridiculous; the root meaning of ridiculous is laughable. Mrs. M is a nurse from the West Indies in the hospital where I am a chaplain. I asked her if she suffered discrimination. She and her husband did when they first came to Toronto ten years ago. Looking for a flat they answered a want ad. All was going well until Mrs. M finally said: "We are coloured people." And the woman at the other end said, "Oh dear." Mrs. M repeated the two words and laughed heartily — not bitter laughter, laughter from deep down. "Oh dear." It was Homeric laughter, for Mrs. M is built like an Amazon. The laughter of gods and men: animals do not laugh. Homer's phrase for the laughter of the gods is "inextinguishable laughter," and the Greek word for "inextinguishable" is "asbestos." My friends, when you have been slighted, cultivate that asbestos laughter for your skins. You are underdogs no longer. I was discussing your problems with a very knowledgable young Torontonian and he said, "You know, the Japanese-Canadians are an elite in Toronto."

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PREJUDICE, WHY?

By MARGARET KOBAYASHI

Seventeen years I have been faced with it.
From early childhood till now.
I receive prejudice from all walks of life.
Ranging from Friends, Fellow Students, Adults and many more.
Oh yes!
I must not forget my FAVOURITE of them all,
THE BIGOT.
There is no running away from it.
It's become a part of me,
Till the day I die.
The stares, the looks, the questions,
At times become unbearable.
I almost want to break down and cry.
But I must be brave to this challenge
And shed not a single tear.
But the kind that really hurts me,
Is being called a "JAP".
If you ask me what it's like,
I'll tell you.
It's like having a handicap of some kind,
Where people like YOU,
Regard ME as some kind of freak found at some circus.
While the rest of YOU,
Regard ME as a piece of trash
Or a lazy good for nothing.
I guess people will never change their views on Prejudice
But, OH!
What a world this is today,
And forever will be,
Full of those like the Great American, Archie Bunker.
I know it will be with me,
"TILL DEATH DO US PART."
But I just keep on asking myself,
"Is it the color of my skin?"
Or
"Being of a Japanese Nationality?"

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Reminiscenes Of Slocan: Then And Now

By GRAYCE YAMAMOTO

Ms. Yamamoto, regular contributor, who currently resides in Germany, was awarded a Canada Council Grant towards research for a book on the Japanese in Canada. She recently spent one month in Slocan visiting her mother, but acknowledges and thanks her old friend, Ms. Margaret Iwata for suggesting this theme.

A lot of the folks living in Slocan thought that the Slocan Reunion was going to be held in Slocan what more fitting place, after all and were quite dissapointed when they learned that the Reunion had taken place in the summer in Toronto. One old gent, in fact, realized this only when the Kinoshita's had returned to Slocan in the autumn prior to their move to Vancouver, and told friends about the good time they had at the Reunion. Nostalgia must have hung heavy over those two days and a lot of reminiscing about the 'good old days' when girls could walk to the store without worrying about handbags or muggers; when children played out in the streets safely and walked to and from school and come home for lunch; when no one knew what a T.V. was and everyone listened to the Green Hornet and Mr. & Mrs. North and Ozzie & Harriet; and also when air had to be pumped into kerosene lamps to light the kitshen; the garbage disposal unit was the bucket of slops under the sink and a trip to the bathroom meant a teeth-chattering dash over squeaky hardpacked snow to the draughty wooden out-house in back; when coyotes could be heard baying not too far off and spring came late with slush and dirty rubber boots that were too cold and the only place to warm up was the steamy public bathhouse that was always crowded and noisy with kids crying and mothers gossiping and the constant sloshing of water. Nostalgia for the few years spent in a naturally idyllic atmosphere — mountains, rivers, lake, for carefree swimming, picnics within walking distance, friends within easy visiting distance — a time for thinking and discussing at leisure, albeit enforced leisure — before the rude shock of being suddenly thrust, forced out of this isolated lovely cocoon into a hostile society to compete for jobs and respectability and equality; to assume responsibilities and establish homes for their parents and the children which would be born in the years to come — an interlude of freedom, in a sense, the freedom of youth where the greatest worry was whether or not the sun would shine tomorrow.

Nowadays, it is only the old-timers — prospectors, loggers, miners, farmers, etc. who would remember those days in May, 1942 when the first trainloads of Japanese began arriving in the Slocan valley with their odd-looking baggage of willow-baskets, hastily bundled-up cardboard boxes and as equally hastily bundled-up babies and squalling children — the sole possessions of a dispossessed race of people. They would recall the confusion of the many older Japanese who couldn't speak English, let alone read or write, but whom they found to be industrious from the start, planting small gardens and fixing up the 'homes' which had been alloted to them — homes in the old hotels which lined the streets of Slocan on both sides — each one divided into apartments for from 5 to 9 families with walls so thin that every voice raised in anger could be heard for at least 2 apartments down.

Most of the people living in Slocan at the time — who numbered around 350, had never seen a Japanese before and so were curious about their physical features — did they differ as grotesquely from the norm as they seemed to in the magazine and newspaper caricatures? One old prospector who still lives near Lemon Creek told me that he was amazed that they looked so much like myself eyes, nose, mouth, teeth all in the proper places, they wore regular clothes, walked like us and by god, some of 'em really had a green thumb when it came to growin' things".

This last was said rather wryly and when questioned further, he admitted that when he heard' "Japs" was comin', he immediately began planting an extra large garden thinking there would be a market for vegetables, but was dismayed when he discovered the "Japs" was doin' the same thing", and he sold only about $2 worth. The Japanese raised the population to close to 5,000 and brought all kinds of services and shops to the city as well.

Many a white Slocan-ite owed his life to the skill and kindness of Dr. Kamitakahara and there are still those living there who would be the first to acknowledge this. After the initial discovery that 'the Japs don't look too different, laugh a lot, though (which puzzled them)', one old logger told me that he was so impressed by the gentleness and the finesse of manners which the Japanese exhibited, that he couldn't help but be ashamed of his own Western brusqueness and used to hike to Bay Farm, Popoff, and Lemon Creek just to watch them.

Bay Farm . . . Popoff . . . Lemon Creek — those busy centers of activity by have now become just green and brown coloured fields of grass and hills where cows graze and the occasional deer comes to feed. A few weather-beaten wooden shacks still stand despite years of snow drifts and melting ice, summer heat and forest fires — pitiful monuments to the years of hardship and privation endured in the cause of National Emergency. Bay Farm, between the railroad track and the road, is now covered with stacked lumber, row upon endless row, from the Triangle Pacific Sawmill, forced to stockpile its products thus, victim of the depressed U.S. economy and the building slump. Although still in operation in October, forecasts are grim and it continues to operate only to fulfill contracts. At least 80 families will be put on Welfare and Unemployment during the winter months if the mill shuts down until the spring, when it is even then uncertain whether operations will resume. Farther south towards Popoff, only undulating hills and groves of old trees stand, and only one old house remains from the old days and that now belongs to a couple from the U.S.

Lemon Creek still gushes in spring and trickles in winter down from the thickly wooded hills and mountains; boys still fish its deep green pools for fat rainbow trout and the occasional tourist sits panning for gold from its cold waters. The old bridge gave out many years and in its place, a squat practical bridge joins the two sections of highway (paved) which will, sometime next spring, run straight south, rather than around the toruous bends and curves where frightened

Cont. On Page 2

Bay Farm "Then"

THE NEW CANADIAN

Friday, December 27, 1974
Holiday Issue, Section III

Slocan City "Then"

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Slocan. . .

Cont. from Page 1

deer often threatened the driver and forced him close over the edge into Anderson's farm, or driving from the opposite direction northward, smack into the high 'retaining' wall of dirt, tree roots and rock.

Further south at Appledale, Perry's Siding, and Winlaw still live the many Doukhabours (Russian immigrants) who came to this valley years before the Japanese arrived. Their children live on the farmlands left them by their hard-working parents and grandparents but in this community too, time and environment have changed the philosophy and ideals which inspired their elders. The philosophy of distain of material goods and wordly possessions has been almost lost in the second and third generations of Russians; they, like most other ethnic groups, aspire to WASP ideals and standards of living. The later and more radical group among the Russians (Sons of Freedom) who popularized their beliefs by burning homes and cars, by their nude parades in the 50's, is almost non-existent now.

A new element and a rather recent one, is the large numbers of Hippies (for want of a better word), or Drop-Out From Society, or Ecologically Concerned Folk, or Flower Children, who have migrated to the Slocan Valley, in many cases buying acreage in Lemon Creek along the Slocan River as far south as Nelson. They have established living quarters in deserted cabins or have built new log cabins and huts from the timber available on the land and live off the land as much as possible. At present, there are around 1500 of them, many from the U.S., the bulk of which came during the Viet-Nam War, when many deserters and conscientious Objectors brought their Objections to a less emotional and apathetic Canada. Four years ago, they numbered in the 5000's, but severe winter conditions, the end of the war and Amnesty, and the inability to cope with primitive conditions after the first novelty had worn off — these have served to steadily decrease their numbers. As might be expected, they are not looked upon with much favour or admiration by the locals, who consider it great to finally not have to get up in the mornings to chop wood for the stove, who have milked too many cows, ploughed by hand too many fields and fed too many chickens, to get a thrill out of doing chores; who know that asparagus isn't braided by hand, and butter is made from cream and also that canned ham saw its origin in a pig.

With the Flower children came Marijuana and is rumoured that the Slocan Valley soil produces excellent harvests of Grass, main-stay of even the hardiest types who have been 'homesteading' since the late 60's.

One 'family' I visited a few years ago had built on to a deserted log cabin below the main road to New Denver and about a 20 minute walk down to the lake. There, they grew vegetabled, kept a few chickens, ate

Con. On P. 3

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Slocan. . .

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a lot of wild food — roots, herbs, mushrooms, etc. and managed to stay healthy enough. Of the family of 6, one of the girls worked at the sawill on a temporary basis, another worked as a flag girl for the Dept. of Highways, 1 of the men worked steadily at the sawmill, and the other 2 men stayed home and looked after the house — chopped wood, tended the garden, etc. and one wrote poetry, indulging in other creative activites in his spare time, as did the others. There were 2 children around when I visited but I didn't ask who they belonged to. If I had, I probably would have been told that they belonged to everybody. They were rather dirty, with tangled hair and wearing long dresses on such a hot day. B.O., which I had been warned about, was not so noticeable probably because it was summer and they, having easy access to the lake below, often went down to swim 'au naturel' of course, and many were the times later on that summer, when one certain male member of our water-skiing group who could single-ski backwards, forwards and sideways usually managed to fall off right in front of their bathing area, calling for help. The 6 of them and various transients who stayed there seemed to live in good-natured harmony, dividing chores between themselves and pooling whatever money they received from work or parents in the mail. Often they would go to the Slocan Inn for a friendly beer with other Hippies from the valley, in an old truck, and later on in a VW camper. I heard recently that this group is no more, that they broke up after the first winter, heading for other parts after jealousy and petty quarreling, lack of money and food, and sickness brought some of the members to a point where they could no longer submerge their individual egos for the good of the group and split. Another group lives there now, its members changing constantly so that it can no longer be termed a 'commune'.

Tragedy also has marred the idyll. One girl was drowned while crossing the lake in a canoe near Cape Horn. Farther south at Winlaw was the unsolved case of the murdered California girl whose body was discovered some time later in several plastic bags below the border. These incidents and the more common scenes of matted and woolly-haired girls and youths dressed " a la Hungry Thirties" and smoking up a storm at the local hotel or grocery store have not endeared them to the locals. They complain of the stink, the laziness, the insolence, the drain on society, etc., and perhaps there is a little envy too, at their freedom from responsibility and rejection of Authority and Establishment. And yet many farmers and loggers who normally would have spent their retirement years slogging away to keep food in their bellies and a roof over their heads, have managed

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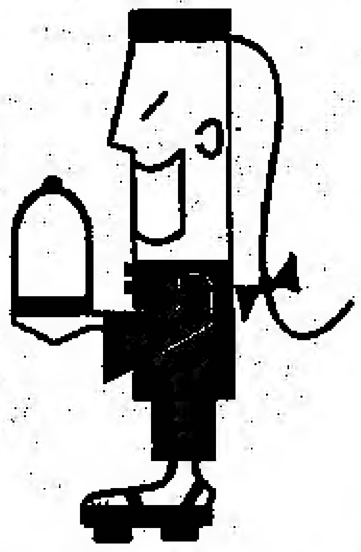

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to salt away considerable sums by selling land to these Hippies. During the 'boom', when the migration of Hippies to the Valley was the highest, plots along the river near Lemon Creek were going for $20,000 and $30,000 dollars. Cash. Many of the Hippies were wealthy drop-outs from places such as Chicago, New York, Los Angeles, and other large cities where urban pressures — crime and violence, inflation — forced them to seek a better living place, and a more leisurely life-style. They arrived with their children, their talents and ideals and a fat bank account. Many more, however, arrived with just what they wore on their backs, running just a few days and miles before a U.S. Marshal with Indictment papers or inquiries from the local Draft Board. They were able to get settled through the help of friends and through the generous social welfare system of B.C. with as little difficulty as it takes to fill in a few lies on an application for welfare aid.

The results of their creative abilities can be seen and bought at a few outlets in the valley and in Nelson, where woodworking, pottery painting and other handicraft products are abundant. A group of Creative People even managed to get a Grant for $12,000 to establish a Museum near Vallican a few years ago but only got as far as laying the Foundation and there it still sits. Another girl received a grant to do research on horse logging (!) in the Slocan Valley. A more recent group of a dozen or so received $50,000 to do a feasibility study on the Slocan Valley with regard to industry, namely the logging industry, namely the Triangle Pacific Logging Company, a U.S.-owned company, which is the sole employer in the Valley. The conclusion of the study is that resources are not being exploited to the advantage of the people, but to the profit of the Company; in other words, the Company is not recognizing its responsibilities to the people it employs, and the resources it is exploiting — it is negelcting its role in the ecological order of things.

The sawmill people that I talked to claimed that they weren't consulted officially; furthermore, they couldn't have gotten near the group, literally, for the overwhelming smell of unwashed bodies, etc., a rather lame excuse, in my opinion. The report, from the standpoint of Ecology and Environmental Concern reads quite rationally but I am told that from the point of view of Industry, the whole report is one-sided and totally impractical in its recommendations of which, the basic one is that profits stay in the valley. But $50,000? and the copy I read was accompanied by a letter apologizing for the format — spiral bound — because of a lack of funds.

So much for social and environmental awareness. Let me bring you up to date on the physical changes which 30 years has seen in the village (not city — that 'smallest incorporated city in North America' spiel is long gone). The first startling change which the visitor will notice is that the streets are paved — with asphalt — gone are the dusty, rocky, room-for-one-and-a-half cars roads which scuffed leather shoes and ripped the toes out of running shoes. There is even a white line down some roads. Main Street is still in the same place, extending from the wharf which stands at the edge of the lake, the odd board loose or hanging in the water, beside which is the slip, where the barge chugs in and out twice a week. Straight south from the wharf Main Street runs, extended now into the woods cleared almost to Bay Farm, on both sides lined with single and double type mobile homes as well as permament homes. The railroad runs parallel to this street as in old times, trains coming in twice a week. 'Warabi' still grows along the tracks in spring, matsutake in those secret places below the tracks in the autumn, and on cold, misty mornings the air resounds to shots from hunters' rifles trying to bring down a duck or two. The river is still home for 18-inch trout, grayling (whitefish) and of course squawfish and mudsuckers. I heard the Japanese at one point years ago were using squawfish to make 'kamaboko' but no one will admit to this. Grayling was considered quite a delicacy as 'sashimi', but the hakujin would not touch it — too many bones.

The old hospital and adjoining church are gone now; the hospital later became an old peoples' home before it was condemned and demolished. The Anglican and United Church still stand in their original places, but the Orange Hall where classes once were held is gone now, and the area overgrown with grass and shrubs. Of course, all of the old "hotel-homes" — Number 1,2, 3,4, 5,6, etc. collapsed or were torn down, or burned down, years ago. There are very few chimney fires — probably because there are fewer chimneys but I'm sure many will remember those cold wintry nights (why was it always winter?) when sparks jumping out of a chimney meant the beginning of a long night of standing outside watching men pour salt down the flames while others handed up buckets of water and sloshed it onto the rest of the roof.

The only relic which has survived from those days is the front portion of Popoff's Market (later known as Kino's Market).

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Clough's Corner Store has moved to a different corner of Slocan, across the street from the Odd-Fellow's Hall, little changed in outward appearance but greatly improved inside by the Senior Citizen's Association, which is a very active organization despite its geriatric membership; they arrange bus tours for its members around the Kootenays, sponsor bingo nights, bake sales, etc. and seem to be the moving force in Slocan these days.

The ballpark has been replaced by the Sawmill whose operations extend over quite a large area — the whole of Brandon Beach, Springer Creek mouth and both sides of the creek to the point where only a small portion of beach is available to swimmers and sun-bathers and is at Town Beach. The cotton wood trees that used to stand here were struck by lightning so many times that they were cut down finally, thereby destroying an abundant source of fine pours 'cigarettes' for the teenagers. The access road into Slocan has been changed twice; the first time, when the town road (from New Denver) across Springer Creek bridge, etc. was abandoned in favour of one which ran straight through Brandon, with all the forests and rocks cleared near upper Springer Creek, where fishing used to be good and children picked lard-cans full of black hucklebenries in the summer. Here on the left side of the highway, stands the Slocan Inn, Slocans only hotel, with cocktail lounge, cafe and general 'beer-parlour' as well as rooms for rent. Before the end of this road, which incidently, ends at the cemetery, a road off to the left takes the driver to the newly opened (1973) paved highway which heads towards New Denver at a gently rising angle above the town so that halfway up to Cape Horn, looking down, one can get a breath-taking view of Slocan at the mouth of the river and the lazy, curving course of the Slocan River as it winds its way down Lemon Creek and Perry Siding. On a clear day, that is. If the Mill isn't running and the wind isn't blowing smoke and sawdust from the north.

The permament population of Slocan is still below the half-thousand mark, with the usual large number of dogs. There have been a succession of Mayors and Aldermen, recently very young aldermen. The City Office is housed in the former Forestry Building on the Brandon side of Springer Creek Bridge, near the offices of the Triangle Pacific Company. Most of the people are employed by the Tri-Pac Company or privately employed at shops, cafes, the Inn, schools, etc. Incomes are supplemented by produce grown in home gardens now as then, and in these times of inflation, seems to be the wisest practice. Little large-scale farming or mining is done now.

Most homes have T.V. sets, many have color T.V. although reception is not good. The local post office is located where the Greenlight used to be, and it is operated by the same people who own the adjacent motel. The Greyhound bus no longer runs this route and the area is serviced by a small minibus which zips to Nelson at an odd hour. The Elementary school is still in the same spot. The Skating Rink, in front of which were pitched, 30 years ago, tents for the Japanese who could not find accomodation at the beginning of the Evacuation, was torn down many years ago; nothing stands there. But a Curling rink, outdoor skating rink (hopefully if it gets cold enough) and a Demolition Derby arena are nearby. Lovely homes and new roads lead to the cemetery which is kept clean and the fence in good repair; a new garage stands across from it and beyond is a laundromat and games center. The laundromat? for the Hippies and the transients, I suppose.

The same summer sun which beat down on brown backs tending strawberry patches and flower gardens in Bay Farm still warms the backs of home gardeners as they do battle with slugs and cutworms. And the cold snow drifts which made that first winter there a hell, still settle, in places 5 feet high so that some years, the snow reaches the windowtops and forms smooth sloping lines and whorls. Do you recall the indescribable savour and smell of 'matsutake', 3 or 4 slices floating in a bowl of clear broth with a few chopped green onions? They still grow there in the mountains, some years in great abundance, so that the Japanese (from Japan) are starting to come in groups, camping out and picking them to ship to Japan, where they are as treasured as 'kazunoko' or gold. And as costly: Five years ago, I recall seeing 'matsutake' on sale at a Tokyo department store for close to $10 EACH, small brown shrivelled ones.

Fishing is still one of the most popular past-times in summer. The trout are getting bigger once more after many years of overfishing, grayling are plentiful. Where in the past, fishermen hiked the 4 hours or so up to Evans Lake, they can now go via plane for $30 return fare from Slocan. River fishing is still good — Lemon Creek, Goat Creek, and many more lakes and rivers are accessible now through new logging roads in the mountains surrounding Slocan.

All of this has remained unchanged though various and many people have come and gone. It would have been a good place for a Reunion were the distance not so great and the area a little more accessible. But these were the reasons why the place was chosen as an Evacuation center in the beginning...

It would have been a great place. After all, there isn't too much more now of importance than was there 30 years ago. The population is still small, it's still isolated, relatively speaking; and as for accomodation for 800, why, we could have pitched some second-hand tents, fixed up old cabins and barns, slapped up more rough-lumber-and-tarpaper shacks and even put up a bath-house... it wouldn't have been the first time after all... we've been this route before... remember?

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Slocan Reunion: Thanks For The Memories

By VIC OGURA

The recent Slocan reunion brought home the paradoxical thought, "How time had passed, how time had stood still!" Man is unable to hold back the constant passage of time, and yet he possesses that unique talent to reserve, remember and reminisce.

There they were as if it was only yesterday: Mr. Yamada, now residing in Toronto; he had been my Japanese Language Teacher in Paldi, Vancouver Island. What a pleasure it was to see this Gentleman again! Then, there were the Toyotas, and the Toyotas, and the Toyotas, both from Paldi and nearby Duncan.

There were nine Japanese families residing in Paldi pre-war, and I would say I met six families represented at the reunion. After 32 years, what more could one ask for in a reunion!

Kaz Suga had mentioned it to me the other day, when he, Yuki Uno, Yo Hayashi and I were discussing the Montreal-Japan Redbird Basteball Team. He said, "I wonder if these fellows will be able to look back like we can, and say, in retrospect, 'They were the good old days!".

I may be wrong, and I wish to emphasize, the difference is a matter of degree, but I can't help but feel that, regardless of how prosaic, routine and conventional our pre-second world war up-bringing was, and through the chaotic events of evacuation and the reluctant search for a place and a purpose in the 50's and 60's, I feel that we went through a much more fertile period that incubated a rich reservoir for recollection and nostalgia. There seemed to be more informality, more warmth, more comunication, I think. . .

During early years in Montreal, we had a fellowship group, where we had discussions, dances and we sponsored a yearly concert. I cannot emphasize enough how much this period of social contact helped me in my formation years.

I was fourteen years old when I arrived in Montreal, and through the Joint Commission, I got my first job as a dishwasher-janitor at the old 400 Club on Drumond Street. The French Barman was to confide to me later that I was the first "Jap" he had seen and that his mistrust of me was severe. I was fortunate at that time in meeting Mike Hoshiko, who taught me the joys of reading and stimulated my mind towards new avenues of thought. How can I ever thank enough Eiko Cindy (Nee Hemmi), who opened my eyes to the world of self-expression.

Then, there was Tom Shoyama who taught me how to laugh and how to handle ideas, and not just memorize them. It was through The New Canadian's editorial that I was first introduced to Tom, but it was two later events which stick in my mind. The first occured at a dinner where I was verbosely attacking the christian beliefs of my host. In mid-sentence, I received a considerable kick from under the table. On the way home, that night, Tom was to elaborate and, to this day, I have not forgotten: "Vic, when discussing religion to an elderly person, never attack his beliefs unless you are prepared to replace his faith with something you sincerely feel is better." The second event took place when I was on my way back from a trip to the West Coast, and I had stopped over in Calgary. By this time, Tom had become quite involved in politics. I recall thinking to myself, "Here I am, a nobody, how can I call him, what can I say to him, he may not even remember me." Tom not only met me, but we spent a whole evening together at a local coffee shop, talking, & listening to a folk-singer. Tom's ability for profound thoughts and warm gesture I shall always treasure.

The reunion demonstrated, I think, that the Isseis and the Niseis have shown a maturity that allowed their memories to mellow the misfortuues of evacuation to the extent that what may have stood as excuses for mediocrity or potential failure to most proved to be stimuli for purposeful progression.

Personally, it was that experience that germinated from the evacuation that prompted me to put on my businesss card, "Failure is not in that you didn't reach perfection, but in that you gave up the effort."

One might philosophize and say that our heritage gave us "Shikata-ga-nai" which allow us to shake off the misfortunes, and "Gambare" which gives us the intestinal fortitude to forge ahead.

I cannot forget the deligthful lady I met as a result of the reunion who told me about the "Laughing Club". I had noticed her happy countenance and her laughter which was contagious. Upon my complimenting her, she explained with enthusiasm, that she was a member of a club that taught people how to smile and laugh! Oh how they were to exercise laughter from the pit of the stomach and not only from the mouth. How beautiful, I thought!

And so, Toyo and Hugo and Kay, and all the rest of you wonderful people, thanks for the memories!

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生家の裏庭のつづきはすぐ山になっていた。東側に竹やぶがあって、裏山から流れ落ちる小川をはさんで西側、家の真裏あたりに小さい池があり、その周囲にはサンショウ、柿、ビワなどの木が植えてあった。

池の端には萱に似た細かい青草が生えていた。初秋の頃になってその草むらの中を探すと青い実をつけている。それをとって、細い竹筒に仕込んだ割ばし様のものでその実を押すと、先端の実が空氣の圧力でポッと可愛らしい音を立てて飛び出す。頬つぺたにまともにあたると少し痛さを感じ青い痕を残す。鉄砲草と私達は勝手な名をつけた。その草の実の鉄砲を向けると少女達は悲鳴をあげて逃げ廻った。

小川は台所の土間のヒサシの下を曲折して西へ、隣の方に流れていた。その落ちてくる流れを利用して家の裏に水車小屋があった。滅多に回ることのないこの水車はいつも水浸しになっていて水苔におおわれていた。水車小屋の土台の周囲や樋の下にも色々な水草が生い繁っていた。朝起き出て、その流れにかがんで顔を洗う。裏口にすえてあった風呂の水もこれを汲み込むのであった。

風呂桶の前に自然石の可なり大きいのがすわっていてそれが洗場でもあり足つぎでもあった。台所の板場に着物を脱ぎすて、土間を横切ってその風呂に飛びこむのである。囲いも戸もない背戸口から湯にひたりながら竹やぶや植木の空の星や月影が眺められた。冬が来て吹雪になると、ふるえながら風呂のふたの雪を払ってはいるのだったが、湯の中から見る、弓のように張った雪をかぶった竹や裏庭の雪景色はまた格別であった。風呂の向い側の土間の隅には大きな水槽がすえてあった。裏山に湧き出る清水を竹樋で土間の中に引き入れてあって、昼夜を通して水槽に落ちる水の音が台所の中に響いていた。暑い夏の日はここに涼をとったし、凍てつく冬の日には湯気をあげて溢れる水は氷となって水桶をおおっていた。

×

ところが先年五十年ぶりに帰省してみたら、家の裏の方は現主の弟によって改装されてあった。水槽の清水の代りに、水栓をひねると村営の水道の水が飛び出す。雪の吹きこむ心配はなくなったが、もはや風呂の中からは星も月影も見られない。裏山からの流れは音を立てていたが、水車小屋は取払われてその跡には土砂がのさばり、苔も水草もなく、無為無心に水は流れていた。

最もさびしく思ったのは台所につづく広間の中央に切ってあった囲炉裏がなくなっていたことである。囲炉裏には屋根裏の梁から自在鉤がつるしてあって、それに鍋をかけて、炊事ができるようになっていた。また冬の夜長には、パチパチと音を立てて燃える太い薪を囲みながら夜なべをしたり、宿題をしたりなど、一家団らんの中心となっていたのである。それが今では煤と煙に真黒く光っていたハリなどをかくして、新らしく張られた天井の下で、コタツの上で食事をとるようになっていた。

昔は、家の西端にある納屋の裏に、倒れかかった梅の古木があった。春早く雪のある中から花をつけていて、時には然も美しい姿を見せていたように思う。先年、その時は忙しい旅程のため、生家ではたった一夜過ごしただけであった。それでも一応は古い家の裏や庭を見て廻ったけれども、その梅の古木やうぐいすの鳴き聲などには思い及ばなかった。ただ、新設のサイローから発散する臭気は、開け放しの日本の家なので一晩中それに悩まされて、翌朝、昔の友がわざわざ、その朝とってきたと届けてくれた川魚も食う気になれなかったほどであった。

去年の春、トロント仏教会の京都団参に加わって訪日した義兄夫妻は、郷里福井から近くの温泉に保養したのち、日本海沿岸を出雲大社に参詣を思い立った。参拝をすませて米子まで引き返して地図を見たら、岡山の私の生家が目と鼻の距離なので、米子からタキシーを走らせ、訪ねたという音信があった。

驚いたのは弟の妻であろう。突然に現われたカナダからのお客様で、あわてふためくモンペ姿が目に見える思いであった。しかしそれは私の余計な思惑であったらしい。実際には、よい具合に家の近くで母姉会帰りの弟の嫁に出会ったそうである。そして弟の家に一泊した。ところが翌朝早く、義兄は、うぐいすの聲をきいたというのである。それは美しく、とてもよい音色であった。あんな良い聲は生れて初めてきいたと、その時の便りにもあったし、カナダに帰ってからもしきりに感嘆していた。はるばるとみえた珍客にたいし、裏の藪の中から歓迎の一聲を放ったのであろう。米子からタキシーだと一万円近く払ったことであろうが、値打ちのある一聲ではある。

うぐいすの聲は東京でも聞いたとそこの友人からの便りにあったことがある。初秋の日に、彼れ等のアパートから富士山の姿をみたともあった。しかしうぐいすの姿をみたという便りに接したことがない。最近海水汚染で変形の魚がとれるということが新聞にあったが、うぐいすは今でも昔みた美しい色と姿の小鳥であろうか。

新年の辭

特命全権大使　西山昭

皆様、新年おめでとうございます。

一九七五年の年頭にあたりまして、一言新年の御挨拶を申し上げます。

トルードー首相は、一九七〇年の大阪万博でのカナダ・デーで日本及びアジア太平洋地域は、カナダにとりファーイーストではなく、ニューウェストであると述べたことがありますが、カナダが日本を含むアジア太平洋地域に対する関心を深めつつある今日、日本の総理大臣のカナダ訪問が本年九月に実現したのは極めて意義ある事でありました。昭和三六年の池田総理大臣の訪加以来、実に十三年ぶりのことであります。

近年の日加間の貿易の伸びには目ざましいものがあり、過去十年の間に四・四億ドルから約三〇億ドルへと実に七倍も増加、一九七三年にはカナダは日本にとり第四位の貿易相手、また日本はカナダにとり米国に次ぐ第二の貿易相手国となるに至っております。確かに、経済面での日加関係の拡大には目を見張るものがありますが、およそ、国と国との関係というものは、人間相互の関係と同じように、ビジネスだけで結ばれた絆はもろいものであり、幅広く、多面的にバランスのとれた関係でこそ眞に揺ぎない友好の絆となるものであります。九月二四日、トルドー首相と田中総理が発表した共同聲明が「日加関係の基盤を一層幅広く、且つ深みのあるものとする」という点を浮きぼりにしたのは、まさにこの様な願いを反映したものであります。

バンフに日本人スキー客が毎年三千人以上も押しかける時代になり、カナダは日本にとり遠い国ではなくかなり近い隣国になった感があります。しかし、オタワがどの国の首都であるか、またカナダが隣国アメリカとどのように違うかを知る日本人が多くないのと同様日本がオンタリオの三分の一位の細々とした国土にカナダの約五倍の人口を養い貿易立国でここまで成長してきた国であることを知るカナダ人も未だ多くはありません。

幸いにして、今日の総理訪加の大きな成果として、カナダにおける日本研究のためにカナダ側から百万ドル、日本におけるカナダ研究のために日本側から百万ドルをそれぞれ拠出して協力し合うことが合意されましたが、これは日加両国間の相互理解を深めるための大きな布石となるものと信じます。

「今や、我々は、日加関係の新時代の幕明けを迎えようとしており、日加関係を政治、経済、文化、科学技術等多岐にわたる諸分野で拡充強化することにより、太平洋を結ぶ新しい実りあるかけ橋を築こうとしているのであります。」これは九月二五日、トロント大学での名誉博士号授与式における総理演説の一節ですが、私は、一九七五年を迎えるにあたり、皆様とともに、太平洋を結ぶかけ橋をゆるぎなくするために、今後とも、たゆみない努力を続ける決意を新たにするものであります。

新春随想

在トロント総領事　有野芳郎

窓際に立って霏々として降る雪を見る。朝の冷氣をついて音もなく降る雪、雪の精が舞いを舞いながら降りているようだ。外は一面の銀世界、軒下に巣くった野鳩がクックッと鳴いてはまた元の静寂に戻る。ただひたすらに降る雪、樹氷が朝の爽やかな光をうけてキラキラ輝き、今自分は北国にいるのだなと思う。私はこのような落着いた雪の日が好きだ。

目を閉じて過ぎ去った日々のことを思う。日本で送った大晦日、歳末大賣出しの赤いのぼりが寒風にはためく雑沓の中を足早やに家路に急いだ師走の夜を想い出す。障子張りや締飾りも終ってほっと一息、年越しのそばを食べながら紅白歌合戦もオールスターの歌う「螢の光」でフィナーレの幕が降りる。

書面は一転、京都の清水寺、智恩院、奈良の東大寺等からの除夜の鐘となる。あるいは高くあるいは低くたおやかな余韻を残し、伝ってくるこの鐘の音は、新たな年を告げる明けの鐘でありながら、聞く人に去りゆく年を惜むようにしか受取られないのは不思議である。

人間誰しもがもつ諸々の煩悩を取り去るよう悲願をこめてつかせるせいか、枯淡の音色の中に侘びが感じられる。

私はこの鐘の音を聞きながら過ぎ去った一年を愛惜の気持で顧み、新しい年への決意を新たにしていたことを思い出す。

往年マーガレット王女が訪日した際、接伴員として京都にお伴したが、王室に身をおく王女が大宮御所で古式豊かな蹴毬りに目を輝かし、幽邃な仙洞御所での野立てに日本のしみじみした良さを味われたことを思い出す。鄙びた京のたたずまいを残した郊外を抜け亀岡から船に乗る。清冽なしぶきを浴びながら、青葉に映える急流に棹さした保津川下り、爽涼たる山の氣が迫って清々しい思いだった。

船を捨て、京人形など飾られた茶店を通り抜け、長い石段を上ぼれば、京の町が一望のもとに見下される清水寺がある。さわやかな五月の風が汗ばんだ肌に心地よい。

いにしえの昔より、大宮人と数多くの庶民の胸に親しみと安らぎを与えてこの寺の鐘を見て、言い知れぬ感慨にとらわれたことを思い出す。

鐘の音とともに育ち、明暮れをこの中に送ってきただけに、あの鐘の音に、私共は深い愛着を覚えるのではなかろうか。

今こうして、故郷を離れ遠く海外にあっても、あるいは高くあるいは低く、余韻を残して伝わるあの鐘の音が胸に蘇って、深い郷愁を誘うのである。

忘れ文字

晩市　中内忠夫

新雪は尾根に僅かな人通り
轍よりの雪の冷負う掃除人
枯葉掃く今浦島の口過し
移り住み永き夜の書の忘れ文字
クリスマス見らに近づけ劇夜寒

秋の月

金光睦男

更けて舟橋去り難し秋の月
落葉掃くや午後から風の出る日曜
疾走のカー過ぎ落葉宙に舞ふ
ピカン拾ふ孫うながしつ行く街路

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賀状を差上げず、紙上にて年末年始のごあいさつ申上げます

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志イ
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松井ミサト
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中井政
200 Cosburn Ave., Apt. 507
Toronto, Ont. M4J 2M1

中島宇郎
さと
862 College Street, Toronto, Ont.

大隈千助
わい
60 Rosburn Drive
Etobicoke, Ont. M9C 2P8

新エメ
家族一同
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田中綾子
57 Sir. Williams Lane
Islington, Ontario.

谷石權四郎
シズエ
家族一同
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高田マキ
318 Glebemount Ave.,
Toronto, Ont.

田畑良三
ひの
20 Arundel Ave.,
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鬼塚トクエ
2766 St. Clair Ave. E.,
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賀正

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一世部員一同

一九七五年

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「神には御栄え地には平和、人には御恵み永遠にあり」

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司　今井献

コンウエイ街三五番地
電話　六四五―五六五七

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聖歌隊　聖壇奉仕
教会学校　サイズマン
婦人会　友の会
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所長　川井仁史
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謹賀新年

ハミルトン花の会

ハミルトン市

謹賀新年

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Montreal Japanese Association of Commerce
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故鄕の父母を想うて

間庭　文子

私は結婚のため、老いた兩親の反對を押し切つて、この國へやつて來ました。そして早や五年の年月を數えてしまいました。兩親の擧げるさまざまな反對意見を總てしりぞけ、愛さえあればーと思つてやつて來てみましたが、人の子の親となつてみて、未だ同意しかねるところが多々あるのですが、頭では割り切れぬ、人の心情というものがわずかながら解るようになつて來た今、親はどんなにか淋しい思いをしていることだろうと思うにつけ、一人涙を流すのは一日二日のことではありません。

母は三年前に姑を、昨年は、舅を失い、嫁いで以來、旧家の長男の嫁としてしなければならないと肝に命じていた一大仕事を終え、ほつとするよりも何か生きがいのようなものを失つた思いがする、と手紙で傳えて來ました。今や、我々子供達（三人）が、父母を守つて上げる必要があるというのに、まだまだ父母の働けるのをよいことに、それぞれの家庭のことにかまけてしまい、却つて何かと世話にさえなつているのが現狀なのですから、あきれてしまいます。

父母も、このような親不孝な子供達を全くあてにすることもなく、父は若い頃から何より第一に趣味のようにしてやつていた盆栽を今も一人にこにことやつているというし、母は三年前から詩吟を習いはじめ、とても人様に聞かせるようなしろものではないのに、何かといつては人を集めて披露することを樂しみにしているというのです。古い習慣を守り續けている日本の田舎でこのような生活をすることには、大いなる勇気がいるので、父母はどんなにか肩身のせまい思いをしているのではないだろうかと、母からの手紙を受け取るたびに、その行間から思いやつてみるのです。

決して自慢をするような父母ではありませんが、いずれは我が家も、子供（二人）がみんな家を出てしまうことでしょう。そうあらねばならないのですが、そうなつた時、自分自身から樂しめるような、のんびりとした、父母のような老後を送りたいものと願つております。そして子供には、親などに頼らず、人に迷惑をかけぬ強い社会人となつてほしいと、幼い子供らの寝顔に無言で語りかける今日この頃です。

ベビー早生れ通知乞う

ニューカナダアン社主催による「新年早生れコンテスト」は七五年度で二十五回目。元日生れのベビーが今までに十六人もいて、一九五一年にスタートしたこのコンテストの最初のベビーは七五年度で二十四才になつているわけ。

来る一月十一日(土)までにベビーの生れた時間、病院、ドクター名、体重などのほか、両親名とそのアドレスを本社に通知して下さい。いちばん早生れのベビーと両親にはお祝い品を差上げることになつている。

購讀料金改定

本紙の年末特別號は二十七日付で發送いたしました。なお一九七五年一月から購讀料金を一年十四弗、半年九弗に改定いたします。新購讀者には一月中は特別號を無料進呈いたします。新年第一號は一月七日付で發行いたします。多くの方々から賀狀をいただき感謝しております。

ニューカナダアン

謹賀新年

広告主、寄稿者、各地にあつてお世話下さる方々はもちろんのこと、多くの愛読者皆様の御協力により特別号が出來上がりました。みなさま一人一人に深い感謝をささげつつ、新しい年におきましても一層の御べんたつと御支援を頂けますよう、おねがい申し上げます。

ニューカナダアン

◎お礼とおわび

毎年のことながら、多くの方々から賀狀を頂いておりますがとうとう一つもお返しができませんでした。お礼とおわびを申し上げます。

一段と忙しい日々がくり返されている理由の一つは工場の手不足を補うためであります。工場のことから新聞づくり一切の仕事に興味を持たれる方がありましたら御連絡下さるように願います。（梅月高市）

賀正

碁將棋クラブ

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謹賀新年

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矢島　繁雄
　　　朝枝
P.O. Box 131 Station B.
Toronto, Ont.
M5T 2T3

清水　利子尾
全　　きよ子
574 Langside St.
Winnipeg, Man.
R3B 2T7

原　清次
家族一同
P. O. Box 68,
Geraldton, Ont.

藪木　隆義
　　　初枝
443 Alexander Ave.,
Kamloops, B.C.

新年ダンス会

△期日　一九七五年　一月四日　午後八時半
△場所　日系文化会館に於て
△バンド　ガス・アーミテージ五人組
△ドアープライス
その他皆様のお喜びになるものを用意してあります。どうぞお友達お誘い合わせご出席下さいますようお待ちしています。

主催　トロント如月倶樂部

賀狀を差上げず、紙上にて年末年始のごあいさつ申し上げます。

高島　利治
　　　光子
15 Barbara Cres.,
Toronto, Ont.

祈　皆様の御健康

私こと長年バンクーバーの方に出ておりましたが、今度都合によつてグリーンウッドの方に歸りましたことを友人・知人の皆様にお知らせ致します。長年お世話して下さいまして誠に有難うございました。皆様のご健康をお祈りいたします。

朝比奈　秋江
P.O. Box 414
Greenwood B.C. V0H 1J0

トロント日系文化会館

幸運寶くじ

△十二月十八日當選者　藤木リチャード氏（ウェトヒル）番号三三一
△十二月二十三日當選者　ノーマ・ジョンズ夫人（オ州ダウンズビュー）番号七二
△一月五日午後三時と八時日本映画上映。

美勇登句會俳句募集

選者　青木天浪
△主題「初雪」二句
△副題「冬季雑詠」同
△締切り　一月三十日迄
△投吟先　佐藤旭山宛
Mr. Akisaburo Sato,
710—16th St. South,
Lethbridge, Alta.

美勇登句会

全加句友の皆様

謹賀新年

昭和五十年元旦

日本貿易振興會（ジェトロ）

トロント・ジャパン・トレード・センター

JAPAN TRADE CENTRE

151 Bloor Street West Suite 700

Toronto, Ontario M5S 1S4

謹賀新年

昭和五十年元旦

在トロント

日本國總領事館

總領事　有野芳郎

館員一同

THE CONSULATE GENERAL OF JAPAN

TORONTO DOMINION CENTRE

Suite 1808 — P. O. Box 10,

TORONTO M5K 1A1 CANADA

手作りの喜びを

「もったいない」は言葉よりも実際で

そんなものに時間をかけているより……と気の利いた人は言うものだ。そんな物二、三ドルもあれば買えるのよ、その時間でお金を稼ぐ方がずっといいんじゃない?と。これは、経済的というか合理的というか、すべてをドルで計算する人には納得のいく理屈であろう。だが、手作りにはお金で買えない良さがあるのだ。子供の服を一着作るとして、既製品の方が材料代より安い場合がかなりあるが、それでもいろいろな利点が手作りにはある。

先日、幼稚園にいっている息子の太郎が自分のセーターをひっぱりながら言った。『マミー、このセーターは、マミーが作ったんだネ』『そうよ』『みんなはマミーが買って来たんだと思ってるの、知らないんだネエ』

胸に大きなフォルクス・ワーゲンをデンと編み込んだセーターは二年前の作。丈を少し編みたせばまだ二年位は着られそうである。太郎は男の子だから自動車が好き、とくにフォルクスワーゲンが好きだからあきずに着てくれる。『そのセーターは太郎ちゃんしか持ってないのよ』息子は少しはにかみながら得意顔に微笑して、こっくり、こっくりしながら去っていった。

既製品のセーターは材料が弱いからこんなに長くはつかえない。セーターよりも割の悪いのは手袋、美しいもようを編み込んだ手袋は何週間も使わないのに指の腹に穴があいてしまう。この修理に時間と神経をつかっていると腹が立ってくる。"安いだけじゃないの"何本か指を編み替えた後で修理はあきらめた。私の手作りは、衣類の場合古着も役立てる。夫のヒジの抜けそうなボロ・シャツも作り直せば息子は『ダッディの服が小さくなったから太郎にくれたのね』と得意になって着てくれるし、私の着古したパジャマも使えそうなところだけ丁寧に使って作り直せば娘は嬉々としてこれを受け入れてくれる。

終戦後の物の不足な頃に子供時代を過した私達の年代は、物を最後まで丁寧に使うことや、廃物利用やミッチィことを毎日の生活の中でおぼえてきたのだが、今でもそういう考えを維持している人が何%位いるのだろうか? 特に日本人は誰かが使い捨て!と叫べばワアと鬨の聲をあげてかけ参じ、物不足と聞けば、これまたトキの聲をあげて我れ勝ちにと買いしめとやらにかけまわる、奇妙な群集心理を持っていると思う。ヨーロッパに二年、カナダに七年暮らす間に、日本人と欧米人との間のちがいをこんなところにもみたのであるが、日本の十五、六才の少女達は、ヨーロッパの同年の少女たちのように編物の穴の修理の仕方を知っているだろうか。ヒザの抜けたズボンへのつぎのあて方を知っているだろうか。パンや菓子の焼き方を知っているだろうか。私はオーヴンのない家で育ったので、パンの焼き方はカナダへ来てからおぼえたのだが、編物の繕いなどは、母のかたわらにすわって、じっとみつめていておぼえたものであった。おかげで、ヨーロッパで十才も年若い少女達と一緒に仕事をするとき恥をかかずに済んだ。

カナダへ来てから知り合った母親たちも物を大切にする。子供の衣類の小さくなったものなどよくいただくが、収入も充分あり、何不自由なく暮らしている家庭から届けられるこれらの古着をみて、エライな、と思わせられることがよくある。丁寧にめだたぬように繕ってあるのがいくつもあるのだ。タイツなども左のつま先だけ穴をあける子がいると、そこだけ繕えばまだまだ使えるわけで、ミシンのジグザグ・ステッチでつまんであったりする。外に勤めを持っている母親でもこれだけのことをするし、それでも小さくなると、まだ使えるからと持って来てくれるのは捨ててしまうのが惜しいからだ。英語にはもったいないという言葉はないときくが、言葉があるかないかより、気持があるかないかの方がより大切なことだと思う。

物を大切に使うことの意味は自分の財産の問題だけではないので、公害をできるだけ小さく押えるという意味では、自分たちの生活している社会に対する思いやりとも言えるのである。古着利用の手作りには、こういう思いやりをもこめているつもりでいる。勿論、経済的には一時間何百ドルのビジネスなどする能力のない私のような者は、せめて出費しないことに誇りを持っていなければならず、その誇りがあればこそ、バカバカしいと言われながらも創るのだが、家族のものへ手作りの物を与えるのは問題ないとして、他人にあげるときには、一緒に私の愛情をもうけとってくれる人にしかあげない。時間をかけ心をこめて作っても『羨ましいわね、こんな物作ってるひまがあって』などと言われては、『ゴクツブシ』と言われたような気さえしてくるからだ。

菓子類の手作りにはもっと違った理由がある。ヨーロッパや日本の菓子屋は、さっぱりした甘味のおいしい菓子を作るが、どういうわけかカナダの菓子類は甘味が強くしつこい。みてくれは美しくても、どうしようもなくまずいので、自分で作るのである。子供達も一緒にこね粉をまるめ、思い思いに形を作ってクッキーやパンを焼く時、彼等の幸せな歓声に手作りの喜びを見出すのだが、時間の無駄だという人々には、こういうささやかな喜びの価値は理解できないのであろう。けれども、この喜びを分ち合う誰かが一人でもいるかぎり、私は手作りをつづけていくだろうと思っている。（イシュトバ・さちこ）

新年祝賀会

恒例の新年祝賀会を次の通り催しますので、ご案内申し上げます。

在トロント **日本國總領事館**

◎日時 一月一日(水)午後二時―四時

◎場所 日系文化会館 123 Wynford Dr., Don Mills, Ont.

日系人 在留邦人 **各位**

喪中に付き年末年始の礼を欠きます

上田美江
上田茂雄
上田信子
768 Crawford St., Toronto 4, Ont.

小田英夫
君江
45 Ellerbeck St., Toronto M4K 2V2

林スチ
家族一同
13 Clark St., Toronto 8, Ont.

寺下清
恵以子
イレイン
84 Arlington Ave., Toronto, Ont.

祝御聖誕
謹賀新年
新年と共に益々皆様の上に御祝福を御祈り申上ます

門田勘太郎
同 繁野
10288-132nd St., Surrey, B.C.

謹賀新年

慈光照護のもとに、皆様には佳き新春をお迎えのことをお慶び申し上げます。今年がより良い年でございますように。

モントリオール佛教会
開教使 高畑巣導
役員一同
会員一同
5250 St. Urbain Street Montreal, P. Q. H2T 2W9

謹賀新年

昭和五十年 元旦

在カナダ日本國大使館

特命全権大使 西山昭
館員一同

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FULLER BUILDING
OTTAWA, ONTARIO
75 ALBERT STREET
K1P 5E7

謹賀新年

阿浦 善太郎
614 Rose Street, Kamloops, B.C.

北村 武雄
信枝
317 Walnut Ave., Kamloops, B.C. V2B 1K4

西村 市蔵
1275 Kimberly Cres., Kamloops, B.C. V2B 3B8

小林 石三郎
静枝
1008 Desmond St., Kamloops, B.C.

渡部 松太郎
鈴江
949 Halston Ave., Kamloops, B.C.

恭賀新年
皆様方の御多幸を念じ上げます
齢いも重なりましたので賀状の儀はお許し頂き紙上にてご挨拶申上げます
上代 静枝
108-1689 Graveley St., Vancouver 6, B.C.

上西 功一
直子
家族一同
425 McGill Rd., Kamloops, B.C.

太地 豊吉
恵以
R.R. 1, Winfield, B.C. V0H 2C0

氏本 勇
竹子
R.R. 2, Salmon Arm, B.C. V0E 2T0

井上 友次郎
トミ
110 Sprice St., New Westminster, B.C.

山本 正治
敏枝
家族一同
1036 East 24th Ave., Vancouver 10, B.C.

佐久本 盛矩
テル
5842 Kerr St. Vancouver 16, B.C. V5R 4C1

吉田 龍一
喜美
P.O. Box 204 New Denver, B.C.

小西 俊明
良子
家族一同
Res. Delkona Apt. B.1 Urb Majay Valencia Venezuela, S. America

野村 正道
雪枝
家族一同
546 Moncton St., Richmond, B.C.

林 林太郎
家族一同
323 Garry Street, Richmond, B.C.

寺村 惣太郎
きぬえ
685 Woodward Road Richmond, B.C.

静養中につき年末年始のごあいさつを欠禮いたします
小柳 豊久
同 イノ
6370 Napier St., N. Burnaby, B.C. V5B 2C1

祝聖誕 賀新年
松尾 新一
家族一同
971 Berry Road Richmond, B.C.

祝聖誕 賀新年
ステブストン日本語學校
校長 横山 赳夫
教師一同
父兄維持会一同
C/o Community Centre Richmond, B.C.

本年より年末年始の祝詞お紙上を借りて御挨拶申し上げます
宮崎 武雄
静枝
532 Moncton St., Richmond, B.C.

喪中につき年末年始の禮を欠きます

山本 保
春美
家族一同
1367 Couvrette, Montreal, Que. H4L 4T4

前田 清一
初代
1113 McLean Dr., Vancouver, B.C.

山本 亮
清子
家族一同
Port Edward, B.C.

西 エレック
朝江
1113 McLean Dr., Vancouver, B.C.

妻、ツマ儀死亡につき年賀欠礼いたします
西尾 荒吉
森 義雄
カズ子
1549—6th Ave. East, Prince Rupert, B.C.

日本の義母死亡につき年末年始の禮を欠きます
米田 一雄
美香
5480 Victoria Dr., Vancouver, B.C. V5P 3V8

謹賀新年。

青木 定義
同 まさ子
家族一同
829 West 33rd Ave., Vancouver 13, B.C.

Season's Greetings

NAKAMURA FLORIST
3458 Dunbar Street,
Vancouver, B.C.

謹賀新年

日頃のご愛顧を深謝し相變らずご引立てをお願い申し上げます

中村花屋

晩香坡市メンバー街三四五八
中村 源三郎
同 きみ

謹賀新年

カナダ"楓"川柳会

選者 大阪「番傘」川柳会同人 源田 琴波
添削指導 北陸総局長、ばんば川柳誌
主筆 山本 一途

会員
津 良子　鶴 森
野 草　山 漁
須が世　英 坊
壽賀江　日出夫
壽美江
通信係 保雲陀

謹んで新年のお祝を申し上げます

リッチモンド
草月流生花倶楽部
代表 清子・ボイコット
会員一同
4731-56 B St., Delta, B.C.
Phone 946-2463

祝聖誕 賀新年

オカナガン日系合同教会

ケローナ(日英語)、ヴァーノン
サマランド、グリーンウッド
ミッドウエイ、ニューデンバー
会員一同
牧師 小野 善雄
OKANAGAN JAPANESE UNITED CHURCH
2649 Hwy 97 N, Kelowna, B.C. V1X 4J6

謹賀新年

ステブストン武道館
剣道々場

謹賀新年

ステブストン佛教会

婦人会、壮年会、青年会、日曜校
開教使 岡田 直治
436 Garry St. Steveston, B.C.
Phone 277-2323

謹賀新年

願力不思議の初日の出 仰ぐ今日こそ目出
れ すみなれしところはいつもへだつれど ま
たも逢うべき国ぞたのしき 合掌

一九七五年 一月元旦

大辻 喜兵衛
とり
8-775 Victoria Dr., Vancouver, B.C.

"多様性文化主義は恒久的な政府の方針です"

國立映画制作廳は多様文化プログラムに参加しています

カナダの国立映画制作庁はカナダを世界により広く知らせるため，多国語を使つた映画を海外諸国に配給して來ております。

国立映画制作庁はその通常制作に當り，多くの言語文化グループに関する映画も在庫中に含めております。初等および中等學校學生向けに準備された歴史の教科資材には往々にして多様文化的性格にふれたものがあります。

的確に申しますと，国立映画制作庁は募映画作成にあたり，多様文化プログラムに加わつており，英語および佛語より他の言語に譯したり，仕向けたりして，それらを宣傳し配給しております。

調査研究

国立映画制作廳の多様文化プログラムの本質は，英佛両語以外の他の言語による映画の筋書きの興味を評價する図書サービス部によつて調査研究された結果のものです。この調査研究の目的は，どの人種グループが彼等の母国語に譯された映画に興味を抱くか，そしてどんなタイプの映画が，もつとも有効的であるかを見出すことです。この研究には多くの異なつた文化グループが參加しています。

プログラム

この研究調査の結果，国立映畫制作廳はただいま新映畫の作成にしたがい，またカナダのエスニック系文化グループの歴史，文化および生活様式についての多様メディア資料を集めています。

更にまた，国立映畫制作廳は調査の結果，選び出した百点以上の異つた映畫タイトルのリストを千五百枚も印刷して準備しております　これらの映書は十八カ国語になつていてカナダ人にオフアされており，いずれも無料です。

私たちはこれら多国語になつた映畫はただに娯樂的でなく，教育的であり，情報的であることを願つております。

これらの映畫を入手したり，借りる條件等について知りたい関心をもつグループまたは個人は最寄りの国立映畫制作廳事務所に連絡するか，または次のクーポンを記入して郵送することです。

どの言語で情報を知りたいかを示して下さい。その言語が入手できない場合，英語の方がよいか，それとも佛語がよいかも示して下さい。

John Munro
Minister Responsible
for Multiculturalism

John Munro
Ministre chargé
du Multiculturalisme

Multiculturalisme
MULTICULTURALISM

National
Film Board,
Multiculturalism
Program,
P.O. Box 6100,
Montreal,
Quebec
H3C 3H5

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or French: ....

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Province: .... *Postal Code:* ....

Telephone: Area Code: (....) ....

あけまして
おめでとう
ございます
はりきっています！
泉吉四郎
FUJI
レストラン
富士
769 YONGE ST.
923-7102-3
TASTE OF JAPAN
がんばっています！
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レストラン・タバーン
日本の味
103 YONGE ST. 2nd. Fl.
863-0002
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一九七四年度
特別号(二)

タシメを想う

與志磨

一昨年の夏、バンクーバーの親戚の結婚式参列方々一家揃って自動車旅行をした。朝早くウイニペッグを發った。八月の太陽は果てしない曠野に輝き白線の第一ハイウェーは延々と西に続き、快適のドライブ、夕方早くもキャルガリー市に着いた。

翌日は憧れのロッキーに遊び、山と湖の町サモン・アームの旧友を訪ね、フレザー峡谷の絶景に気をとられ乍らホープに着いてホッとひと息、此処からバンクーバーの百マイルは四レーン・ハイウェー、スピードに気をつけ乍ら一時間半足らずで着いた昔懐しの港・バンクーバー。ノース・バンクーバーの奥に聳ゆるライオンスの双峰、妻の生地西晩香坡の海岸、原始林で名高いスタンレー公園、高層アパート林立するイングリッシ・ベー、戦後二十七年間平原州で暮して来た私の胸底深く溶け込んでくる湖の香はたまらない。幼い頃九州は周防灘に面する漁村に育った私はやはり海の子に違いない。僅か一週間ではあったが楽しかったバンクーバーだった。

帰路はホープ、プリンストン、グリンウッド、炭坑地クローズネストを抜けてレスブリッジ、メデシンハットをつなぐ第三ハイウェーを選んだのも、忘れもしないタシメの跡を一目見て行きたかったからだ。

一九四二年二月初旬、カムループスからトムソン河に沿ってブルーリバー、テージョン、レッドパス、レンボー、ルサン、ヤローヘッド、ゲーキ、ジャスパーに至るシーエヌ線の道路キャンプが開設され、日本国籍者がこの方面に送り出される事になった。先発隊は独身者ばかりで、たしか二月二十四日にレンボーに向けて発った。

妻帯者は当分行かなくてもすむだろうと聞いて安心していたところ、明日出発せよとの達しにあわてて支度をし翌日ハモンドから出晩、打合せ通り昭和倶楽部で勢揃い。これは昨日に次ぐ二回目の出発で総勢百名、二班に分れ私の班長は稲葉さんと云って竹を割った様な気性の紀州人、「しっかりやろらい。」と言って、こぶだらけの手で痛いほど握手した。

夕方シーエア駅から乗車マウンテーと昭和倶楽部の親分も一緒に一同を点呼、ところがどうしたことか私と一緒にハモンドから出て来た友達が居ない。出發を半時間も遅らしたが遂に彼の姿は現われなかった。酒には目のない彼、今日はやけ酒をあふって相當氣焔をあげていたのは私も知っているが、時間も許さず出発の鐘ベルがカランカランと鳴り始め、ゴトンと軽い振動。車は徐々に動きだした。スチームに曇った車窓に見送りに来た妻や親戚の顔が浮いて消えた。

レッドパスに来て早や三ケ月半、此処にも春が訪れ若葉が萌え始めた六月、私に出晩せよとの通知が来た。噂どおり妻帯者は妻子の許に帰るのか。思えば二月末からキャンプ建設に取りかかり深雪と寒気に悩まされ、結婚一ヶ月足らずで別れて来た妻子の安否も知れぬ苦しさ。やっと三月末に便りが届いた時の嬉しさ。「不安な毎日ではあるが元気でいる。家財道具の一部は白人の友達に預けたり家のアテックにしまった。で、ぼつぼつ移動の支度をしている。新らしいトラックも買手がついたので捨値ではあるが政府に取られるより得だと言って父は昨日売ってしまった。どうせヘステングス・パークに一時収容されると思う。私達はいったいどうなるのでしょう。何時また一緒になれるか知ら」等々。さすがのん気な私も暗いランプの下で読んでいるうちにすっかり悲しくなる。

その頃キャンプが出来上るまでサイド・ツラックに停めた鉄道ギャングの車の中に十人一組のうるさい奴等がカイコ棚式に寝るのだから、うっかり女々しい振舞など見せられない。「おい、バカにしよげ込んだ顔をしているな、しっかりしろよ」とからかわれ「何ぬかしやがる」と力んでごまかしてみるものの心の中は暗い。

大体今度のキャンプ行きも私達は志願組と言う事になっていた。と云うのも「君達が行ってくれれば、女子供や老人達が居残る事が出来る」と村の顔役に頼まれ生れつき断る事を知らない私は義侠心も手伝って威勢よく「行きましょう」と見栄を切ったのが運の尽き、雪のロッキーの真中でこの始末。三月から四月にかけてキャンプに届くニュースは、バンクーバー市一帯の日系人社会の混乱振り。私達の居るレッドパスにも次次とガンバリ組を自称する人達が送られて来て、志願組との折合いが悪くクラブルが絶えなかった。」「お前等は政府と協力し過ぎる」と彼等は非難した。

しかし次第に陽気も暖かくなるにつれて山登りやマウンテーの目をかすめてツラウト釣りに出かけたり夕食後には賭博に精出す人、初めの険しい空気も次第にうすれて行った。愈々キャンプを離れる日が来た。「昭和倶楽部の息がかかっているから真先きに許可が下ったに違いない」など残留組の悪口も聞かない事もなかったが、「ままよ、何んとでも言え、俺は妻と一緒になれるんだ」と心の中は躍った。「なあに、この調子だとすぐすむよ、又会おう」と握手を交わす時、さすが三ケ月余り、同じ釜の飯を喰った彼等、後髪を引かれる思いで山を降った。

バンクーバーに着いて先ず倶楽部にリポートし、タシメ建設計画に協力を頼まれ、出発期日を確めてから父母や妻の待っているハモンドに帰った。

ケットル・ヴァレー線と本線のジャンクション、フレザー河東岸に位置するホープ町、此処からせまい山道を走って十四マイル、山峡のかなり広い盆地の中央に川がくねり乍ら流れ、数千エーカーはあると思われる草原が拡がり、これこそ理想的な牧場だと思った。此処がタシメ村になるのかと、倶楽部を出る時に貰った建設プランを取り出していろいろ思いをめぐらすのであった。

あれから数えて早や三十有余年の歳月が流れてしまった。タシメ四年間の生活を綴ってみたい意欲を覚え乍らも、タイムと紙数の都合でそれは稿を改めてからにしたい。

かつての険しい山道も今は美事なハイウェー、車をとめて眺め乍らよく登ったあの山、魚釣りをしたあの川を偲ぶ。戦争によって生れ、終戦と共に消えて行った悲運のタシメ、たちつくす私に「ダディー、さあ行かうよ」とうながす娘、この娘の出生も此処なのだ。

病院のあった川の辺の杉大木だけが、何も彼も知り尽しているかの如く高くそびえていた。

（完）

◎タシメは戦時の強制移動日系カナダ人仮居住地の一つで、スローカン地方とレモンクリーキ（四八、〇八）につぐ第二の仮居住地で、一九四三年一月には二六四四人いた。

"笑う門にはー"

今井司祭

明けましてお目出度うございます。梅月氏の文筆による貢献により、日系間に健康管理に就いての関心が高まり、運動・食事養生等により老齢期に入った人々も意外に元気で新年を迎えることは喜ばしい事です。日本の古語に「笑う門には福来たる」とか「笑は百薬の長」といいますが、ギリシャの哲人アリストテレスも「笑いこそは健康のため貴重な全身運動なり」と申しました。

さて、笑いにも色々種類があります。善意を現わすニコニコ笑い、恥かしい時のクスクス笑い、人を喰った時のニタニタ笑い、落ちを話してた、ケタケタわらい、お世辞わらいのヘッヘッヘ、豪傑笑いのカンラカラカラ等。

医者は、心からの笑いは最上の運動だと主張します。「爆笑すると横隔膜が深く下がって両肺にとり入れられる酸素量が増加して深呼吸の役をし、同時に横隔膜が左右に拡がることによって心臓にリズミカルなおだやかなマッサージを与えることになる。心臓はこれに答えて、もっと速やく更に強く働き、血液の循環をスピードアップする。その結果、肝臓・胃・スイ臓・胆嚢のすべてが刺激を受け身体の全系統の機能が高揚するのである。」と言います。

精神医学の方では、心に不安の蔭がなく、良心が晴れ渡っており、他人を全く信頼して居る時に始めて人間は明るく笑うものであって、笑いという感情の表現は人間特有のものであり、これは精神衛生の上から言っても大変よろしいと申します。人間ばかりでなく、動物でも馬とか犬とかは笑うことがあり、その時には唇が両側につり上がるのを見て分ります。

宗教的に言うと笑いには二つの極端な場合があります。一は嘲笑の場合で、第二は心からの感謝・喜びの場合です。

第一の場合はギリシャ語でカタゲラオという言葉が用いられており、詩篇の二十二・七節には「凡て私を見る者は、私をあざ笑いくちびるを突き出し、頭を振り立てて言う……」と書かれており、マタイ伝二十七章二十七節以下に、主の十字架の下の兵卒は、キリストをあざわらって「ユダヤ人の王、ばんざい」と言ったと書かれています。

第二の喜びの笑いの場合は、例えばヨブ記二十九章に「彼らが希望を失った時にも、私は彼らに向って、ほほえんだ」とあり、ヘブル語のセコーグが用いられています。

詩篇百二十六篇には「主がシオンの繁栄を回復されたとき、……われらの口は笑いで満たされ……」と歌われており、ルカ伝六章二十一節以下の山上の垂訓の中には「貴方がた今泣いている人たちは、幸いだ。笑うようになるからである。人々が貴方がたを憎むときまた人の子のためにあなたがたを排斥し、ののしり、汚名を着せるときは、あなた方は幸いだ。その日には喜びおどれ、見よ、天に於て貴方がたの受ける報いは大きいのだから」と。

以上、第一の種類の笑いは人間の中にある悪魔的性格から出るものであり、人を傷つけることが往々にしてあるので、新らしい年を迎えるにあたり、私共は自戒してこの様な表情（人を嘲笑する事）はしない様に努力したいものです。

第二の種類の笑いは、完全に人と神を信頼、凡てをまかせての笑いであるから健康にも良いし、精神衛生上最も良いので、元日の決心には「今年こそ、ニコニコ朗らかに笑う努力をしよう」と思い定めて、福の来るのを待ちましょう。

祝御聖誕・賀新年

唯一のも、大能の御神・御恩寵なるクリスマスを謹んで奉祝致します。

信仰の證し。眞理は神の道、眞理は誠であり、誠は神に通じるは神の御心である誠の愛は神の光を受く。たとえ小さく、かくれ・捨てられているようでも一度世に現れる時には神の御教いをうけて尊き愛は輝く。

愛を支える本心は誠であらねばならぬ。誠によりて支配を授る愛の働きは美徳である。眞実の美である。眞實・美を結び眞理の美となる。人体を管轄する本部は頭にある。神の支配の御力に與かつている頭脳が働きによりて、御靈の知恵を賜るから、頭なるを知り又人体の支配なることも知るのである。又頭脳の支配権なるものは神の御靈にあるのではないか。大凡人のつまづきは神の御靈によらず肉の靈による欲望に支配されるからである。肉の欲望が人をつまづかせるのである。さらば神に忠實に信仰の大道を天国に向って勇み進もうではないか。

聖書・ローマ人への手紙八章五「なぜなら、肉に従う者は肉のことを思い、靈に従う者は靈のことを思っからである。

六「肉の思いは死であるが靈の思いは命と平安とである。

七「なぜなら、肉の思いは神に敵するからである

九「しかし神の御靈があなたがたの内に宿っているなら、あなたがたは肉にあるのではなく、靈におるのである。

附記・小さな人間が何時も横柄な態度で大言壮語する様相を、皆様は異様な眼で御読み下さることとは察しながら、止むに止まれぬ人権ハ要求と言う個への生命権からです。如何なる人でも世に生きていきたいと願う生存権は、平等にして公平に認めてほしいと願わないものはないであろう。人の世に生存権、生命権を特に願い出なければならないだろうか。既に此の生命権の要求そのことり異常識。文明の文字は何處に行ったら見出すであろうか。主の教いによりてひたすら神の御業えを正しく現わし給うことを祈り求めて、拙者の生涯の祈りとなってしまった。

聖書・「主の御弟子が「主よ、兄弟がわたしに對して罪を犯した場合、幾たびゆるさねばなりませんか。七たびまでですか」イエスは彼に言われた「わしは七たびまでとは言わない。七たびを七十倍するまでにしなさい」（マタイによる福音書十八章二十一）

さらば常人には兄弟の罪にも、絶對服従のようであっても、神の大帳には緘て印されていて、神の御秤は厳格である。此の言業を世に申し出られるのも、度々の不思議な神の御業を示し賜り、夢の如き事實、神ハ奇跡と共に御使いの御告げを賜った限りなき光榮。子供の見た彗星は、世は認めず迫害と暴虐に満ちていた。されど大能の御神は一九七四年、又も人の世に正確比類なき大彗星を現わし給えり。コホーテク彗星は宇宙でも御神の星、神の一大啓示として、全世界の人人と共に謹んで唯一の神を禮拝してクリスマス及び新年を奉祝致します。

佐野繁一

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カナダ生活の縮圖

二カ月近い入院で感じたこと

胃カイヨー手術で病院生活五十余日、老人大いに閉口しました。室内の天井をながめたり、移り行く窓外の秋の景色に思いをはせたりして全快をいのっておりましたが、二週間あまりも経ちましたら経過もたんだんとよい方に向い、次第に心の落着きも取りもどし、病院生活にもなれて来ました。

私の病室には四人の患者が、お互いに向き合い、右側に八十三、四才の老人、その名をペリーさんと呼び第一次欧州大戦の帰還兵とのこと、或るとき私がその當時流行した軍歌『イッツロングウェー』を歌ったら老兵先生、破顔一笑、大変嬉しそうに笑っておった。

これは明かるい面ですが、その半面もあります。『老兵』が他室に移されてから、スチーブンスという、やはり八十余才の老人で『ガン』患者といわれる人が入ってきました。毎日毎夜老夫人がベッド・サイドに腰かけて静かに話しておる姿を見ると誠に胸せまる思いでした。沈んで行く病人の看護ぐらい悲痛の思いがするものはありますまい。遂に其人は亡くなりました。

—病める友一人去りゆく秋の風

最後に氣がついたのでしたが、院内の看護婦はじめ就働者の皆んなが、世界各国からの『多様民族』で、それらの人々が適宜な部署につき、仲よく理解し合い業務に励んでいる實状でした。それは全く、今のカナダの生活状態を縮圖にしたような、おのおのその分をつくして仲よく働らいているという、ほほえましい光景でありました。(井手律)

大宇宙

北斗生

悠々たる宇宙
はてしなき天涯よ
いざゆかん　いざゆかん
われ等の家は大宇宙
不死におもむく道知らね
百才の壽長きより
短かくも道を知る
その一日とぞめでたけれ

隠居

松下一郎

恵みの下にやっと
辿り着いた歳である
行先に我も望みもない
身にこびりついた垢を
そっと保存する役目

幼時憶えば

木蓮

今もなお秋来る毎に我が耳底より湧き出づるごと響き来る幼時の祭り太鼓の音を懐かしむ。それはあたかも『童心に還れ』と繰り返し、くりかえし鳴るごとくひびくのである。

十銭玉に汗をかかせるごと堅く握りしめ　祖母に手を引かれ行きし隣り村の祭り。月明の窓辺の憶いはいつまでも盡きず。

冥府の祖母へ届けとばかり聲張り上げて歌いし我が幼な時の唄。

初雪

黒川愛香

パン屑をつつく雀の聲寒くくちばしぬぐい初雪散らす
母の味カナダに住めど忘られぬ浅漬の味なつかしく笑む
ゆきずりに選挙投票乞われたり誇りにも似し市民権持つ
かたらなき心の重荷背負いつも今日もいでゆくバス停留所
氣まぐれの雪雲の空今日もまた折りたたみかさ忘れずに持ち

月への旅

スカボロ　千秋

アポロ十七号月に行く
草木生えず
雨降らず　水なき
月に旅せる
三人をのせたる船
月に着き
月は如何なるものか
細心の注意もて
月面をあるき
石を拾いたり
星條旗を立てて
せみが己が衣をすて去る如く
飛び立ち用機を残して
歸路につく
地球を出て
歸り来るまで十三日間
ケープ・ケネデー立つ時の姿と
歸り来る母なる大地に
着水の姿とは異なりし船
たが最も安全な船であった
三人が無事
飛行母艦の人となりしは
豫定の如くとはいえ
神助であると
艦に迎えた
第一番に天なる神に感謝を
ささぐる人あり
むべなるかな
總て人爲のなさざるところ
アメリカの偉大なる——
星條旗よ
永遠に輝け

謹賀新年
トロント三葉会
52 Glebemount Avenue
Toronto M4C 3R6

MERRY CHRISTMAS AND
A HAPPY NEW YEAR
TORONTO JAPANESE UNITED CHURCH
701 Dovercourt Road, Toronto, Ont.
MEMBERS OF ISSEI CONGREGATION
MEMBERS OF NISEI CINGREGATION
Rev. Hiraku Iwai (Issei Minister)
93 Ridgehill Dr., Toronto
Phone: 782-5267
Rev. Ken Matsugu (Nisei Minister)
71 Lionel Heights, Don Mills, Ont.
Phone: 444-5159

祝降誕　賀新年
トロント日系人合同教会
トロント市ドーバーコート街七〇一
日語牧師　岩井　啓
英語牧師　眞次　ケン
一世婦人会　二世婦人会
男子会　夫婦クラブ
新生会　高校青年会
教會學校・ジュニア高校生
役員・會員一同

Merry Christmas
Happy New Year
TORONTO JAPANESE
SEVENTH DAY ADVENTIST CHURCH
19 MORTIMER AVE., TORONTO
KOEI AKA, PASTER
D. K. UYENAKA, CHURCH ELDER
AND MEMBERS

キリスト聖誕及び新年
お目出度うございます
トロント日系
アドベンチスト教会
トロント市モーライマー街十九
牧師　阿嘉廣英
教会長老　上中久藏
信徒一同

謹賀新年
一九七五年一月一日
法人トロント壽會
KOTOBUKI-KAI
BOX 175, POSTAL STATION "E",
TORONTO 4, ONTARIO

謹賀新年
田中時一
きずゑ
田中光顯
綾子(シャレー)
平(ローダリック)
光(ヴォン)
ヒバリ(アリソン)
T. H. TANAKA and FAMILY
64 Northumberland Street
Toronto 173, Ont.
Phone LE. 4-5359

謹賀新年
昨年中は一方ならぬご愛顧を頂きました
今年もよろしくお願い申し上げます
生菓子、煎餅製造業
永見正穀
家族一同
SEIKI NAGAMI
23 Rosewood Ave., Toronto 18, Ont.
Phone 251-5598

天岩戸の奥の村

＝涙の谷を過ぐれども＝

森田宗一

宮崎県の北端、大分と熊本両県境に近いところに土呂久という村がある。そこのことを森田宗一氏が「おとずれ」誌に書いている。何かと前もって説明することは止めて、ヒドい目にあっている村びとのことを、この一文によって知ることにしよう。（梅月生）

×

土呂久の人々と自然のうめき

生れた時から亜比焼きの鉱害を全身にうけ、病み苦しむために生きながらえて来たような佐藤アヤさんはこう歌っています。

鉱毒に身も魂もやつれはて枯野の如くなりしわが身ぞ

鉱毒の広き証拠を示さんとかなわぬ手にて書くぞもどかし

今はただひたすらに願うのみ数いの日の一日も早からん事を

「おとずれ」一〇号に書いたように、土呂久の谷に苦しむ人々、その被害者を守るために闘っている人々のことを私はながいこと思い、何をなすべきかを考えてまいりました。そしてこの秋初めて友人生熊来吉教授と一緒に土呂久を訪ねました。彼はすでに三年ごし土呂久の谷の人々への人間愛と基督者の良心から、病の身をおしてとりくんでいます。

すでに廃鉱となった土呂久には自然は徐々に蘇っており、亜ヒ焼きの跡をおおい隠す工作のため、一見鉱害の惨状はどこにあるかと思われるくらいです。しかし一歩谷に入ると悲惨な爪跡は歴然。土呂久川には今も猛毒が流れこみ、人畜農作物に害を与え、魚も死に絶えて住んでいないという。

何よりも数十年間隠ぺいされ、だまされ訴えるすべも知らなかった被害者の人々の体や心にうけた大きな傷害と病患は、癒されることのないままになっています。土呂久鉱毒被害者はすでに第四の公害病に認定されているというものの、それは表面にあらわれた鼻と皮膚だけの一部の人々だけで、しかもその補償額はほんの僅かなものです。これは同じ県内の松尾鉱毒被害の人々についても同じです。被害は、体の表面だけでは決してない。肺、肝臓、胃腸、血圧、視神経……と内臓のいたるところを犯されているのです。

かつて岩石を焼いて亜ヒを取っていた頃は、牛馬もバタバタ倒れ狂いながら死んだといいます。『土呂久かな山かなふく時は、空飛ぶ鳥も舞い落ちる』という歌がうたい継がれているように、鳥も谷から谷を渡りきれないで落ちて死んだそうです。その毒をもろに人体に受けて来たのが、この土呂久の人々です。ひと頃は平均年令が僅か三九才だったといわれます。今病んで苦しんでいる方々は、むしろ生き残っている人です。それなのに、責任ある企業や行政当局は、あらゆる方法で証拠を隠滅し、もみ消し、被害を矮小化しようとしています。許しがたい重なる人権侵害であり、人間無視といわねばなりません。土呂久の被害者は訴え抗議しています。

「国や県のえらい人達は住民に毒を吸わせ、鉱毒の混った水を飲ませ、けしからんことをしておいて、検診の結果は〝病のひどいものは公害じゃない、それは持病だ〟と、たちどころに切り捨てる。どのようになされてもむかいもきらず（いじめられても抵抗もできずの意?）唯黙々と下うつむいてかみしめてきた無念の涙、涙…）まことに涙の谷からあがる怒訴です。

土呂久（トロク）は、高千穂町天岩戸から更に北に六キロ山道をのぼったトロク川一帯の峡谷の村。殺虫剤や毒ガスの原料であるアヒを焼く企業などが入ってこなければ、まことに天孫降臨の天岩戸の奥にふさわしい自然環境です。けれどもここに取り残された人は苦しみ自然もうめいているのです。谷深く入ってみると傷ついた自然と人間厭殺の歴史の中にからくも生き残った人々のむせび唄がきこえるようです。

私たちがトロクに着いた夜、被害者の会の会長である佐藤実雄さんの家で集りがありました。あちらの部落、こちらの谷からアヒ酸のために体を犯された人々が集まりました。三十名をこえる方々の中には目も不自由になり人の手にひかれて来る者もあります。一人一人が語る鉱毒の恐ろしさ、ためていた訴えをはき出すような人々の告白に胸をつかれました。

その夜私どもは、トロク鉱毒問題を明るみに出すきっかけをつくった佐藤鶴江さんの家に泊めてもらいました。夫をすでに鉱毒のために失い、今は独り生活している方です。手にも体にもヒソ斑點が無数に出ており、内臓を犯され右眼は失明、左眼も視力やっと〇・一ということです。それなのに、明るくまめまめしく働き、正義観にもえた方です。折にふれ思いを託して作る短歌が、障子にもふすまにも家中にはりつけてあります。「歌は詠み眺めていると、苦しみがやわらぐとです」と言う。

公害にかかりし人々死に果てつ　残る我が身ぞ耐えて行かなん

煤煙上る金山の昔思えば恐しい　おさな心のマブタの裏に

わが庭に赤く色づくはおづきよ　明日なき命今は知るらん

小雨の降る中を實雄さんの案内でアヒを焼いたトロク鑛見地區のあゝこちを視察しました。六十余年ここに生きてヒソの毒を全身にうけているその人の説明する、半世紀にわたる鉱毒の歴史は肌に寒さを感ずる思いです。人間無視の企業エゴ、鉱毒たれ流しの悪業、それを現在おおい隠し責任のがれしようとしている企業と行政に憤りをつよくおぼえました。

トロク鉱毒の悲劇について語る時、多くの人が一様に言うのは『喜衛門さん』のことです。佐藤喜衛門一家七人がアヒ鉱山の鉱毒をあびて死に絶えたというのです。その廃屋に足をふみ入れると、怨念に鬼気迫るようです。この廃屋を人々は『喜衛門屋敷』と呼ぶ。トロク鉱毒の象徴です。

『鉱山の煙ちゆたらみんな喜衛門さんのところへ行くとです。あしたあたり雨が降るちゆうような時は煙がのきさんご上るとですが、喜衛門さんのところは煙にうずまってしもち、見えんごとなるとです。どげんつらかったでしょうか。最後にはみんな聲が出らんごつなって死んでゆかれました。』

◇

私は土呂久を訪ね深く心に感じたことが三つあり、それはまことに痛切な衝撃的なものでありましたが、その一は、土呂久の人々はどうしてこんなにみんな魅力のある人なのだろうか、どうしてすばらしい歌を詠む人が多いのだろうか。不思議なまでにそう思いました。そこには、抑圧され、忍従させられ続け、深い悲しみを超えた人間のもつ優しさと裸になった人間性のつよさ。秘密はそこにあるのでしょう。そして私も土呂久滞在中妙に歌ごころをかきたてられたのも不思議です。

鉱毒の土呂久の谷のかなしさよ　人のうめきの今も絶えねば

砒亜焼きし歴史語るか蘇る　雑草も幾種か限らるらしも

喜衛門の一族全滅の家近く　戒名も無き墓は草叢

―（後略）―

謹賀新年

堀すみ
家族一同
6 Shaunavon Hts.
Don Mills, Ont.
Phone 444-4696

古川忠三
ミナ
66 Kennedy Ave.,
Toronto, Ont.

池田照子
34 Marsh Road
Scarborough, Ont. M1K 1Y

井手律
エドワード
Apt. 1604
3170 Golden Orchard Dr.,
Mississauga, Ont.

岩崎惣作
トキノ
56 Yarmouth Road
Toronto, Ont. M6G 1W9

岩井六郎
一静
36 Cedarvale Ave.,
Toronto, Ont.

謹んで新春をお祝い申し上げます

移住者の皆さん!!
今年も元気でガンバリましょう

國際協力事業團
トロント事務所
所長 長谷川勝久
土佐香

JAPAN INTERNATIONAL COOPERATION AGENCY
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Toronto-Dominion Centre
Toronto, Ontario, Canada M5K 1G8
Telephone 364-1627

謹賀新年
トロント
日系ガーデンクラブ
1 Burleigh Heights Drive,
Willowdale, Ont.

謹賀新年
熊本縣人会
28 Oakdene Crescent
Toronto [illegible], Ont.

トロントの皆様へ

小早川白露

バンクーバーに移動して来て早や半年過ぎました。初めは借りて来た猫のようでした。と言うのは地理を良く知らず、西も東も判らない有様だったからです。今では少し馴れて来ました

ここではまだポリスを見た事が殆んどありません。どんなユニフォームを着ているのか知りません。多分ポリスは居ないのかと思う程です。バスの止る處へ平気で車を止めている。やがてバスが来て、何うするかと見ているとバスは遠慮した様にその横に一寸止めて何も言わずすぐ走る。繁華街でも両側に車はパークして居る。バス運轉に支那系印度系や婦人の多いのがトロントとはたいぶ違うと思います。何れも皆親切で少し位おくれても待ってくれます。また郵便配達夫にも女が多くて、朝八時頃に来る。ここには地下鉄も電車もなく、バスだけ交通機関ですが、バス代は二十五仙、老年者だけ十五仙で現金をちりんと入れるだけです。切符は有りません。所変れば品変るで二十五年も住みなれたトロントとは大分異い、初めは迷う事が多かった。何處も同じと思いますが當地でも支那系の人には大商店、アパート等の持主が多く、ドクター、歯医者、弁護士等も多いです。

氣候はトロントと一ケ月半に違うと思います。本年は特に暖かく七月以来十一月半まで大して雪も降らず好天氣が續きました。そのせいかキウリも木蓮も返り咲き、石南花は二度咲き今もまだ咲いています。トロントの方に御見せしたい程です。春咲く花は葉がなく花ばかり、秋くちに咲く花は緑濃き葉かげの間に紅い花、とても美しいです。ローズも秋の終りの今頃でもきれいに咲いています。野菜畑も青々、菜葉類がしげりその上をプラスチックで屋根の様におおってあるが、これで冬越しかと不思議な思いが致します。

一世の方達も「とても悠悠として氣楽に自分の趣味を生かして、愉しく日暮しをしている人が多いようです。第一氣候がよいので、顔をしかめなくても済むのでしょう。シニア・シチズンに色々な趣味を教えて、世話一切は市協がして下さるので、朗らかなのでしょう。

私も當地の仕方をまねて頂いたゴボーとニンジンや大根に土をどっさりかけていけておきました。トロントでは、毎年花や植木で苦労しましたが、ここでは植物、花類一切は畑に殘したままで正月を迎えることにいたしました。

皆様もよい年を迎えて若返って下さい。

（十一月末日記す）

ビルの街曲れば鳴きぬ秋の虫月を背にして靴鳴らし行く

二十五年交わりし市の友情よ堅き握手もかすかにふるえ

雨霧水の都というバンクーバーに南国の花馥郁と咲く

救急車警笛消えてそのしじま部屋ぬち香る白菊たれて

謹賀新年

金光教トロント教会

教会長　西村まつ
教師　黒田初見
信徒一同

243 Rhodes Ave., Toronto, Ont.
Phone 463-1950

光輝ある新年を
お祝い申し上げます

トロント
如月倶楽部
KISARAGI CLUB

謹賀新年

岡本アゲ店

岡本剛
母　政江

221 Haiam St.
Toronto 173, Ont.
Phone 531-3135

謹賀新年

トロント
水無月句會
会員一同

謹賀新年

天理會カナダ教會
会長　大倉トミ
よのもと会　カナダ会
婦人会

160 Gracefield Ave., Toronto 399, Ont.
Phone 247-9791

謹賀新年

生長の家トロント相愛會
生長の家カナダ法人

666 Victoria Park Avenue,
Toronto, Ontario　M4C 5H4

謹賀新年

和泉美生流研究会
トロント市

謹賀新年

荻野カマボコ製造所
荻野ジョージ
家族一同

Mr. & Mrs. George Ogino & Family,
135 River St. Toronto 247, Ont.
Phone: 363-6751
Residence: 60 Elvaston Dr., Toronto 378, Ont.
Phone: 755-9586

謹賀新年

法人　濟生會
トロント市

謹賀新年

シアロン花店
佐々木ピーター

SHARON'S FLORIST,
942 Pape Ave., Toronto 6, Ont.
Phone 429-2122

謹賀新年

クリスマス 新年を紙上をもって御祝い申上げます

杉山岩吉
千代子

7790 Joffre Ave.,
Burnaby, B.C. V5J 3K8

賀正

木下善智
ヨシ子

1740 S. Howard Ave.,
N. Burnaby, B.C.
(Vancouver, B.C.)

春原順一（すのはら）
美井

2388 Hazelynn Pl.
N. Vancouver, B.C. V7J 2S1

外園愛夫
メリー
家族一同

820 Hollywood Road,
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謹賀新年

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賀正

あけましておめでとうございます

舊年中は皆々様より多大のごひいきにあずかり有難く厚くお禮申し上げます。どうぞ今年もよろしくお引立て下さるようお願い申し上げます。

日本料理 みち

Season's Greetings

謹賀新年

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一九七四年度 特別号（三）

苦労して開墾した三英加

球場として寄贈

スカッチ・クリーキの今井夫妻

今井氏夫妻が寄贈した三エーカーの球場「今井ボール・パーク」

戦争で追われるように、着のみ着のまま、十五年も住みなれたバンクーバーから四、五百マイルの奥地、シュスワップ湖畔のセリスタという片田舎の付近に移住してから三十余年後の今年の初夏、苦労を重ねて開墾した土地のうち、立木がなくて平坦な広さ三エーカを、付近在住の若者や少年少女たちのベースボール・グラウンドとして正式に寄贈、在住民や関係者からいたく感謝されている日系人夫妻がある。スカッチ・クリーキ在住の今井一男氏（七〇）と夫人秋子さんである。

×

今井氏夫妻一家はセリスタに戦時中をすごし、終戦直後、数マイルはなれたスコッチ・クリーキに友人の援助を得て密林の未開土地を購入、毎年少しづつ切り拓いてイチゴ畑をふやし、遂に五エーカー！にまでひろげてイチゴ栽培をしていたが、零下四〇度というある冬の酷寒のため、イチゴ苗は全滅した。

今井さんはこの土地に見切りをつけて再移動しようかと思案したが、在住者が暖かい友情を示してくれたので思い直してふみ止まることにした。その頃、付近の若者たちが今井氏の所有土地の一部をベースボール用に使わせてくれと依頼した。オーケーを与えてからすでに二十年にもなる。

当時、このあたりには電燈も電話もなく、ランプ生活という原始的時代であったが、今井氏夫妻は信仰厚く、毎日を満足して暮して来た。一日住めばそれだけカナダの恩恵をうけるという感謝の心を抱いていた。

今から十七年ほど前に今井氏の所有土地の隣接地に州政府がシュスワップ公園を建設することになり、今井氏も仕事にありついて停年に至るまで同公園に働きつづけた。公園はビーチに沿った広さ二八五エーカー。水泳場、演劇場、散歩道などあり、サモンアームとカムループスのほぼ中間に位置して、シーズン中は超満員という人気。

この公園入口の真反対側に今井氏夫妻と息子さん夫妻が「フランクス・キャンプサイト」を大々的に経営、シーズン中はてんてこ舞いという忙しさ。「いつにな隠居できるのか、見當もつきませんが、まだまだ気も心も若いと自分で自分をほめています」と今井さんはいう。

今年の初夏、正式寄贈式が「イマイ・ボール・パーク」で行われ、土地選出の州議員や、学校々長、ベースボール関係者、父兄母姉に在住者が集まって、今井さんの善行をたたえた。その際に今井さんは「ここに移り住んで今日にいたった私たちのことを一言お知らせ申し上げたい」と今井氏がつづった日本文の感想が英語に訳され、この式上で校長先生が代読した。

州代議士、グレー・ルイス氏がスピーチしたのち今井氏夫人に握手しているところ。右は今井氏後方は野球リーグ会長。

今井さん夫妻が汗と脂で切り拓いた土地のうちカナダ百年祭の記念にと、五エーカーを「地方学校建設地」として寄贈したことを知っている人は、ごく少数であろう。なぜならその五エーカーには、まだ建築の基礎もできていないし、雑草がはびこったままになってるからだ。予定の学校は他地区に建設され、今井さんが与えた土地は今なおそのままとなっている。

今井さん夫婦はスコッチ・クリーキに住みついてから二十数年、キャンプ・サイトに桜の木をはじめ、花木を植え、チューリップを育てて毎年メイ・クイーンに百ダズンの花を寄付したり、友人や病院にも花を贈っている。また今井さんの日本庭園は来る人の目を楽しませている。球場寄贈式で、今井さんは「どうか自然の美しさをいつまでも保つよう、そしてこのパークを次の代の人々にも使えるように大切にして下さい。私は七十才、百才までにはまだ年数がありますが、私は一時つばさを休ませて貰い、蔭からみなさんの素晴しいゲームを見せていただきましょう」と述べた。

コースト・ジャパニーズと異端視されたこともある晩市の日系人夫妻が、奥地の一地方で在住民から敬愛されているというだけでなく、まだ老人ホームなど建てる土地も十分残っており、ますよ、と夢を将来に抱く今井さん夫婦である。

クリスマスにおもう

平野 恒

カナダの皆さま、毎年秋になりますと私には特別カナダの美しい紅葉、収穫、カナディアン・ロッキーズの雪をいただいた勇壮な連峰がよみがえってきます。みごとなリンゴの熟した大きな木は、リンゴの木をしらない子供たちによろこばれる様、そしてバンフのルイズ湖で私の乗っている車の近くまで熊がよって来た思い出、そして感謝祭、クリスマスなど、暖かいお部屋で心までゆたかになる贅沢のおもてなしに一人旅をする私には生涯忘れられないことです。

二十五年前といえば、トロントにも地下鉄はありませんでしたが、今はあの廣い丘にも原にも美しい住宅が建てられて人々の動きもはげしくなってきたでしょう。十二月に入れば雪の中を各デパートはクリスマスセールの競争でした。

クリスマス！といえばこの頃は日本でもその商戦はたくましいものです。しかし誰の心にも恵まれぬ子供のため、体の不自由な老人のため！今年は何をしてあげようかと考える人々。

人間の美しさを一層美しくする人の思考愛の行為、その昔からイエスによって教えられたことは人類のしあわせです。トロントの池田照子さんは毎年数十名の方から高風子供園のため募金して、尊いささげものを送って下さいます。一人一人の子どもは、この親切なおばさま方に、絵を書いたり手紙をかいたりしてお目にかけています。

昨年十二月九日、亀田仁という中学一年生の子供が頸椎腫瘍で「こども医療センター」に入院しました。頭がうごかないように重しをして上をみたまま体は動きませんでした。本年一月末大手術をしました「この子どもの病をなおして下さい」子供園の幼児も学童も職員も神様に祈りました。「私の祈りは神様と毎日相撲をとっているようだ」と叫びました。手術後三ヶ月は鼻から管で流しこむ食事だけでしたが、よく仁は辛棒し努力しました。仁には、医師、看護婦への信頼、平和な心、神様により頼む幸を彼なりにさとってくれました。彼は十月末構内にある肢体不自由児施設に移り機能の訓練、中学二年生の勉強をうけています。今年のクリスマスは私共には感謝一ぱいのクリスマスです。他の五十七名の子供はクリスマスを楽しんでいます。

カナダの皆さま、クリスマスおめでとう。

（横浜市、郵函二六六、高風子供園、保育園・白峯会）

失われていた物

岩 井 啓

彼は、一人ぼっちであった。そして誰からも話しかけられず、町の人々から離れざるを得なかったのが不思議でさえあった。こんなに金もあり、地位もある俺を何故尊敬し迎えてくれないのだろうか。何故エコノミック・アニマルのボスだ、と敬遠するのだろうか、同胞だけでなく外人のやつら迄俺を軽べつしやがる、その外人のために働いてやっているこの俺を……。そして少年時代からの生活の一瞬、走馬燈のように目の前に浮び出て来た。あの「チビ、チビ」と馬鹿にされた學童時代、貧乏の連続の苦學時代、今に見ていろと必死で勉強し、外国語に強くなり、見事、金儲け外れっこなしの外国政府関係の仕事に採用された日のこと、外国軍隊をバックにひかえて、どんどん同胞から税金を取り立て、その成績により最高のボス迄上り、その間、正當、不當の収入で大金持になった現在の境遇……。それだのに何故この俺を行列の少し前に出して呉れないのだろうか。他の背の低い者たちは前に出してやっているのに。まあいい、この木の上ならよく見える。

彼のひとり言は群衆の叫びによって中断された。おおあの人か、最近有名な人はと思っている間もなく、近ずいて来たこの人は木の上を見上げて、知っていないと思っていた彼の名を呼んだのであった。然も更に驚いた事は、きょう君の家に泊めて欲しいと言われた事であった。町中の人々が争うようにその人を泊めたがっている事を知っていた彼には信じ難い程の呼びかけであった。

人々の不平、つぶやきの聲を後にしながらその人を自分の家に、よろこび溢れて迎え入れた彼は、自分の人生観が全く変るのに自分でも驚いた。この特別客を迎え入れた時に彼は初めて今迄心の中で求めていたものは実はこの喜びであったのに気がついた。

彼は別にそうするようにと言われた譯でもないのにその客の前で、自分の全財産の半分を貧民に施し、不正の取立てをしていた人々には四倍にして返却する事を自発的に申出たのであった。するとその客の言葉は、「きょう、救がこの家に来た。わたしが来たのは失われたものを尋ね出して救う為である。」であった。

それを聞いた彼は自分の今迄の生涯を言い現わす適切な言葉は「失われていた」という言葉であった事に心からなっとくし、自分の名を呼んで尋ね出してくれたこの客の愛に対して感涙にむせんだのであった。

×

この話は、聖書のルカによる福音書一九章に出て来るザアカイという人の話です。クリスマスの本當の迎え方は、この失われたものを尋ね出して救う為に来り給うた、イエス・キリストを私達の人生に迎え入れる事です。今年のクリスマス（キリスト・マス。マスはお祝の意）が、喜びに溢れるものであるよう願っています。

メリー・クリスマス。

賀正

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謹賀新年

モントリオール
日系人會

降誕を祝し、併せて新年寿めでたく申し納めます

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家元 桑原正倘
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ミ[illegible]子
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辻 浅吉
キミ
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謹賀新年

鹿又 喜代四
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謹賀新年

高橋 民雄
トシ
由利
由利子
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謹賀新年

カルガリー佛教会
同 婦人会
同 日曜學校
同 日本語學校
開教使 生田享成

謹賀新年

カルガリー日系人会
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1304? Lake Twin Tree Rd. S.E.
Calgary, Alta. 271-5851

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Dr. K. Sawada, General Practitioner
5003 — 48th Street, Taber, Alta.
Phone 223-3535

謹賀新年

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總領事 菊池万清
館員一同

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T5J 0N4

OMI OF JAPAN

Japanese Steak House

615 2nd St., S. W.
Calgary, Alta.
Phone 262-2866

謹賀新年

本年もよろしくお引立ての程
お願い申し上げます

近江ステーキハウス
マネジャー 横山圭介
他店員一同

空から眺めた米國

在米　加納久憲

カナダも米国も東西に大洋を控えているが私は大陸の真只中にいるので海を見る事は稀である。処が此の二ケ年続けて此の二つの大洋を眺めゝ事が出來た。私は元来海を好み舟を好むので印象が深かつた。

本年十一月農業実習生の研修会に講師として招かれた折、デンバー市からロサンゼルスに飛んだ時、三百二十五人乗りの一番大きい飛行機に乗つて空からロッキーとシイラ、ネヴアダの山岳地帯を視察する事が出來た。丁度初雪のあとで分水嶺の山頂は白雪ガイガイ山麓の森林地帯とは判然と区別されるので地形がよく解つて痛快であつた。帰途はサンフランシスコからデンバー市に飛んだが幸いに天気が好くてネヴアダ及ユタ両州の放牧地帯の模様がよく見えて参考になつた。

私は又デンバー市からニユーヨーク市経由ボストンに飛んだが空路約二千哩ある。機は米国農業の中心地即ちミシシッピイの大平原の上を三万呎の高度を保つて飛んでいるのである。肥沃な土地は大昔氷河時代にカナダ地方から押し流されて來て沈澱した土壌だと云う。此の広大なる平原地帯は、元来仏領であつたが、ナポレオンが軍費に窮して一八〇三年に千五百万弗で米国に売つたのである。それは一英加が三仙にあたるので、夢の様な値段であつた。今日のインフレーション時代の人々には嘘の様にさえきこえるのである。

機が東してペンシルバニヤ州の山岳地帯に入りデキシイ線の上を飛ぶと南北戦争の當時を想ひ起させる。一八六三年リンカン大統領が奴隷解放令を出す迄は事実上米国は二ッ国になつていて争つていたのである。然し危機一髪と云う時北側が勝つて米国は統一され奴隷は自由を与えられた。そして米国は堂々たる独立国となつた。米国の著しき発展は南北戦争後の事であるから南北戦争は米国歴史中の最も画期的な出來事であつた。もしや仮りに南軍が勝つとしたら米国は二分し奴隷制度と云う大罪悪を犯しているから、世界の諸国から笑われ嘲られ滅んでいたかも知れない。北軍が勝つた事は米国が奴隷制度と云う罪悪から足を洗うて悔改めた事である。米国建国の独立宣言にある様に「人は神に依り平等に造られたり。人は自由を求め生くる権利を有し幸福を追う者なり」であるから、奴隷等と云う事は建国の精神に添わない。

私はリンカン伝記を好み兄弟同志の悲惨極まる戦争の記録を読むと胸が痛むが、全能至愛の神がリンカン大統領を補け北軍に勝利を与え給いし事を感謝しないではおれない。こんな事を想、浮べて感傷的になつていると機は既にボストン市に近く暫くして雪の降りしきる中に着陸した。この日の空の旅は永く私の記憶に残るであろう。倅夫婦が空港に待つていて私共を迎えて呉れた。町も雪が降つていた。

雪峰

嶌　子

雪の峰うす桃色に明けてゆく尊く清し初日の光

張りつめし水もとけて今年又暁に聞くロビンの呼ぶ聲

眞夏日の暑さに負けずセーリング楽しむ夫の日焼けせし顔

見る限り畑も町も霧の海我が目覆込山降りて來て

エス様の人捌くなとの御教を心にとむる齢重ねて

あるとき

きよみ

ある時リスが私の前でストリートを横切つた。それから、並んでいる一軒の家のステップをかけあがつてベランダの手すりを伝つて走り、端にある柱をするするとはい上つた。さて、どうするか、と思つているとパッと飛んだ。実に軽いこと。どんな軽業師も及ぶまい素早やさ、軽さでとんで隣の家にひさしの下に止まつて、ちよつとゆつくりした。

その屋根の上では、ハトが沢山集つて、なにかついばんでいる。しばらくしてリスはすつと屋根の上に出た。ハトはあわてはじなかつたけれど、一羽二羽と逃げてしまつた。リスは素早やくブレッドのクズをくわえて、大体來た道を逆に降りて來た。

リスがストリートを横切つた時か、すべては計画の中にあつたことに、私は気づいて、びつくりした。私だつたらどうであろう。當てもなしに、ぶらぶらと歩きまわつて、時に幸運にめぐり合わすと「何という所へ來たものだろう」などということであろう。何か恥かしい気持ちのした一と時であつた。

×

日系文化会館の事を話している人があつた。ふと横合いから「日系文化会館も便利になりましたね、バスが前を通るようになつて」といつた。すると「でも、あれは寒い所で長いこと待たなければいけないので」という言葉が返つて來た。

私は一瞬、おやおやと思つた。一年中寒いわけでもあるまいに、と。でも考えてみると私達は、よく同じようなことを考えるのではないか。一つ悪い事があると「あそこは」「あのひとは」と全体を一とまとめにして非難し勝ちだ、とおもう。悪い事だけを見るとすつかり悪くなつてしまう。

涼しい風に吹かれながら美しい家を見ながら、またはお友達と楽しいおしやべりをしながら、バスを待つこともあろう。

新らしい年も、美しく物を見、楽しく感謝しつつ、すごしたいと思う。

よし子

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「カナダ同胞発展大鑑」

中山訊四郎氏の偉業を賛える

時は間断なく流れていて一刻も止まらない。時代もこれまた変ってゆく。太平洋の波濤を越えて雄飛した草分者、開拓者の苦心努力によってカナダにおける日系人の基礎が築かれていった。そうした人々の苦闘も時の中に葬られて知る由もない。ただ一つ記録乃至は歴史によってのみ知るほかはない。アメリカの日系人間にはイバラの道を切り開いて進んだ記録歴史が総合日系人史となって編集されかなり正確な移民史が残されている。カナダにはそうした総合的な正史は残されていない。ただ、中山訊四郎氏著の『カナダ同胞発展大鑑』（カナダの宝庫）があるのみといってもよいだろう。同胞発展大鑑は、本文が二〇三六ページ、付録が一四八〇ページ、計三五〇〇ページ、という大冊である。その序文には、大隈重信、阪谷芳郎、吉野作造、浮田和民、山室軍平などの文があり、揮毫としては、澁澤栄一、犬養毅、尾崎行雄、後藤新平、頭山満、安部磯雄その他当時一流の顕官名士五十三名のものを集めて、巻頭を飾っている。

第一編はカナダの国勢として官制、地勢、産業など、第二編はカナダの史的回顧佛領時代、英領統治時代などカナダの組織を述べ、太平洋の冒険的探険、昔時の毛皮貿易状態、大陸横断その他の探検家の活動など、第三編は、日・加通商航海條約、カナダの重鉄、その他十数項に亘っている。第四編はカナダの貿易、第五編は地方誌―ビーシー州、山東三州の日系人の状態、第六編はカナダの農業及びビーシー州における日系人の農業状態 第七編は日本人漁業団体並びに付属病院、日本語学校。第八編は漁者と漁場雑記。第九編以下第十九編までは鉄道、工業、林業、製材会社と同胞、移民と労働、排日問題、義勇兵、宗教、教育、領事館、日本人会などについて述べ、第廿編以下は新聞雑誌、県人会、社交団体、婦人団体、旅館組合、商業組合、漁業組合、顕官名士の来ルと名士の演説、人事雑事等、大部分の日系人に関する事項が記されている。

付録には、また日系人に関する事項が記され、人事往来、各県人別の氏名、識者成功者、社会貢献者などの人物評論が写真入りで記述されている。

カナダ同胞発展大鑑はこのような大冊であって、一九二〇年頃までの日系人の歩いた道を述べてある。

その頃は、まだ歴史を作るための文献もあまりなかった。当時の邦字新聞や英字新聞の記事や古老のインタービューなどから集めたようであるが、その収集には一通りならぬ苦心があったであろう。また編集のために特別委員があって事実の正否を検討することもできなかったので部分的には誤りがあるであろうが、全体的に見ればこれは貴重な得がたい文献である。

中山氏がこの仕事に着手してから七年の長い歳月を費している。その編集出版に関しては莫大な費用を要したことも察しられる。にも拘らず当時の人々は、こうした文献に対して理解がなかったばかりでなく反対さえもあった。

前述のような悪條件のもとに、全く独力で非難罵倒を受けつつ毀誉褒貶を顧みず、この大事業を完成し、日系人間に不朽の文化財を作り上げた中山訊四郎氏の熱意、信念、努力に対して私は心からこれを賛え、敬意を表せずにはおられない。

この大冊は大正十年（一九二一年）七月初版を発行し、大正十一年に第二版を、昭和四年に第三版が出版されている。出版に対しても大変な努力苦心が払われたことであろう。今後カナダの日系人史を編もうとする人には、この中山氏の同胞発展大鑑なしには不可能といっても過言ではないと思う。

巷間、中山訊四郎氏の素行、私的生活に対しての悪評などもないではないが、こうした大事業を残したという点からみれば、そうしたことは物の数ではない。

なお、中山氏は、その後続編の編集にとりかかり、原稿もほぼ脱稿、目次まで印刷に付されていたが、戦時中、同氏は移動地で他界されたために惜しいことにその遺稿は行方がわからなくなってしまった。（バンクーバー、佐藤傳）

こういう時代にこそ

中山 吾一

現代はどう考えてみても普通の常態ではない。非常時といえよう。日本に於ては「日本列島陥没」、「ノストラダムスの大予言」などという小説が異常な人気を呼んでいるそうであるが、これは一般社会に於ても何かしら異常な事が起りはしないかという恐怖の反映と思われる。

確かに世界人口の爆発的増加とそれに伴う食糧危機公害、犯罪の増加、その上に旱魃、洪水等の天災も加わってアフリカ、インド、バングラダッシュ等では数万人が餓死しつつあり、世界人口の三分の二は空腹を忍んでいると言われる。米国では広島に落した原爆以上のものを六十一万個保有していると、新聞は報道している。超大国だけではなく他の中小国に於てすら核兵器をもっていて世界戦の恐怖におびえている。

限度を知らぬインフレーションとストライキに次ぐストライキで日常生活は困難となり各国で革命が起り国と国、人種と人種が今なお血を流している。科学の進歩は人をして宇宙征服を夢みるほどになったが、その発見されたアトムは人類破滅の恐怖を生み、それが造り出した機械は人を奴隷とするようになった。現代は物質万能、人間至上 享楽主義の時代で、道徳、宗教、人の霊性というようなものを無視して、真実の人間の姿、人生の目的、使命を忘れている人の多い時代である。

かかる時代に今年もまたクリスマスを迎える。小国ユダヤの寒村ベツレヘムに二千年前生れられたキリストは、当時ローマの属領として自由をうばわれ高税を課せられ、貧困 病者 強盗 失業者の非常時に御生れになった。一見彼は健かな一人のユダヤの嬰児でしか思えなかったであろう。しかし彼の短い三十三年の地上の生活は人類の歴史を変えて、人間そのものを変えて新しいものとする力をもっていた。人は彼を信じ、彼の心を心とする時、喜びと平和と希望をもつ者となるのである。

米加日系一世同胞は、今やその終末期となって余生短かき時、人生の究極の赴く先、死と死後の生命に心を用い、子孫の幸福のために、霊的遺産を残すことに心を用うべきではないだろうか。この非常時にもクリスマスがもたらす平安が皆様の上に豊かにあるよう祈ります。

實習生として

小野 敬子

「歳月人を待たず」との如く、今更にして月日の流れの早さを痛感している今日此頃です。実習を伴った異国での生活は、私にとって何もかもが初体験であり今日に辿り着くまでには身にしみて考えさせられる事が多々あったように思います。短期間ではありますが、学生という立場を離れ一労働者としてこの大自然に身を投じ衣食住を共にできるという事は、これからの私の人生に大きなポイントを示してくれたようです。私達のように、日本は勿論の事、海外に対して目を向け、何んらかの形で研究をしている者、また、今後移住を志している者としては、世界のあらゆる情勢を冷静な目で判断し、正しい移住のあり方を計らなければならない事を感じさせられました。

今は、残された四ケ月の貴重な日々に、多くの事を体験し自分の可能性を追求したいと思っています。一刻一刻と過ぎていく「時」が非常に恨めしくさえ思えます……。（ハミルトンにて）

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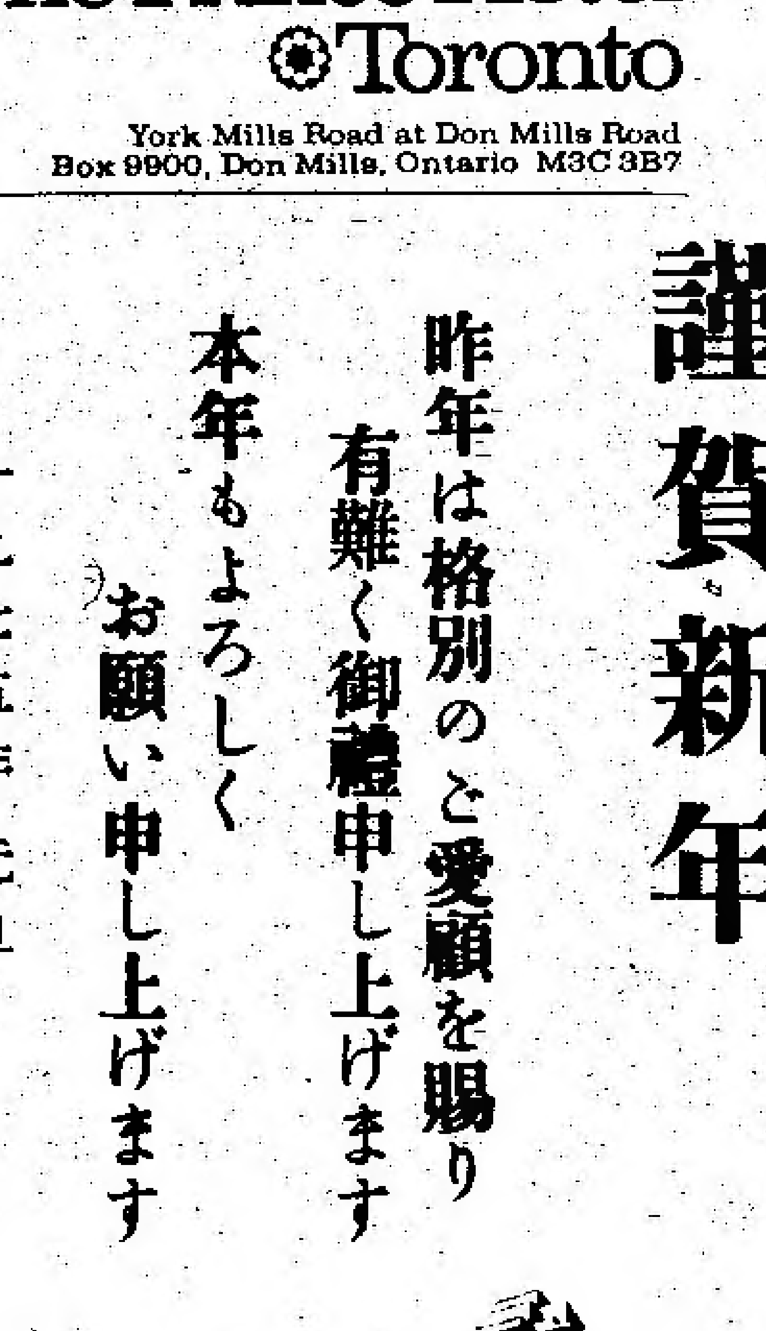
一九七五年元旦

プリンスホテルトロント



謹賀新年

土井 初
静江
29 Elmhurst Ave., Willowdale, Ont.

森 滋兵衛
満喜子
185 Glenshephard Drive, Scarboro, Ontario.

松下 一郎
節子
625 Bunting Road, St. Catharines, Ont. L2M 2Z9

藤田 マサ
The Nipponia Home R.R.1 Beamsville, Ont.

大八木 忠吉
同 スズ
家族一同
27 Heda Court, Whitby, Ont. L1N 5Y8

阿部 八千代
85 Murray St. E., Hamilton, Ont.

島中 石松
家族一同
75 West 1st St., Hamilton, Ont.

本田 タミ
家族一同
78 Ferrie St. W., Hamilton, Ont.

井上 喜十郎
アヤ
Evans Road, Waterdown, Ont.

川本 マスヨ
182 Young St., Hamilton, Ont.

北川 かおる
家族一同
4 Grove Ave., Hamilton, Ont.

森山 美知
延子
71 Dalewood Ave., S., Hamilton, Ont.

長瀬谷 嘉三郎
學
家族一同
18 East 37th St., Hamilton, Ont.

難波 フサ子
家族一同
138 Walter Ave. S., Hamilton, Ont.

及川 直人
かをる
123 Tisdale St. N., Hamilton, Ont.

大山 ヒナ
村上 清明
睦子
22 Darford Place, Hamilton, Ont.

下田 フキ
家族一同
429 Aberdeen Ave., Hamilton, Ont.

白石 義則
キヌ
67 Walnut St. S., Hamilton, Ont.

玉置 重助
幸江
33 Elgin Street, Hamilton, Ontario

渡邊 忠正
カヤヨ
34 Greig St., Hamilton, Ont.

宇都宮 吉桑
150 James St. S., Apt. 2, Hamilton Ont.

内田 一郎
京子
家族一同
299 East 32nd St., Hamilton Ont.

山下 テル
82 Myrtle Ave., Hamilton Ont.

年末年始の御挨拶を紙上で申し上げます

工藤 富士子
種明
55 Prince St. S., Chatham, Ont.

関 末治
於末
138 Park Street, Chatham, Ont.

高橋 繁敏
冨子
敏幸
美葵子
11 Kirk Street, Chatham, Ont.

山治 平助
き美
202 Adelaide St. S., Chatham, Ont.

桑原 しげ乃
政男
カヤ子
79 E. 17th st., Hamilton, Ont.

矢野 武夫
えみ
40 Pleasant St., Hamilton Ont.

紙上でご挨拶を申し上げ皆様の御健康を祈ります
鳴瀬 サク
131 Little John Rd., Dundas, Ont.

賀正
サンダベー佛教会
補教士 林 宙亮
会員一同
Thunder Bay, Ont.

謹賀新年
ハミルトン池坊支部
トロント佛教會池坊支所
支部長 吉富 清子
支所長 河口 幸子
外 会員一同
Mrs. K. Yoshitomi
4 Clifton Downs Rd. Hamilton 44, Ont.
Mrs. S. Kawaguchi
Toronto Buddhist Church,
918 Bathurst St. Toronto, Ont.

祝聖誕 賀新年
ハミルトン日系人合同教会
牧師 ウイリアム・ハームス
一世教会 一世婦人会
二世教会 二世婦人会
日曜學校 信者一同
Hamilton Japanese United Church,
715 Upper Gage Avenue,
Hamilton, Ont.

祝聖誕 賀新年
ハミルトン聖十字教会
スタート司祭
ミス・ホーキンソン
婦人会
信徒一同
HAMILTON HOLY CROSS CHURCH

謹賀新年
ハミルトン佛教会
婦人会
壮年会
ダーナー会
日曜學校

Season's Greetings
from
HAMILTON J.C.C.A.
謹賀新年
ハミルトン市
日系市民協会

謹賀新年
柳川商店
Yanagawa Japanese Foods & Imports
639 Upper James Street
Hamilton, Ontario
Phone 381-1518

Season's Greetings
Central Fish Market
謹賀新年
本年も相變らず御引立の程お願い申し上げます
セントラル魚店
マグロ、エビ、タコ、サーモン
その他新鮮な魚類いろいろ
180 James St. N., Hamilton 12, Ont.
Phone JA. 2-[illegible]

乗ったとたんに日本です

今年もよろしく、日本の翼。

あけましておめでとうございます。
皆さま、よい年をお迎えのことと思います。
日本の十二支では、今年はうさぎ年。
1951年(昭和26年)うさぎ年生まれの日本航空には
ちょうど十二支ふた回りめになります。
この記念すべき年の始めにあたり
私たち日本航空の職員一同は、心も新たに
日本の翼ならではのおもてなしに
一層みがきをかけようと、はりきっています。
今年日本へ、あるいは世界への旅をご計画でしたら
どうぞ私たちに、お手伝いさせてください。
本年も、よろしくおねがいします。

カナダ東部地区代表
トロント支店長 ジョージ西寺

カナダ西部地区代表
バンクーバー支店長 乾 道雄

JAL
日本航空

日本航空トロント支店
Tel. (416)364-7226
111 Richmond Street West
Toronto, Ont.

日本航空バンクーバー支店
Tel. (604)688-6611
777 Hornby Street
Vancouver, B.C.

ほのぼのと日本の心がよみがえる時

羽子板で羽根を打ち興ずる音。百人一首を高らかに読みあげる声が、しんしんと冷える寒気の中を流れて…ことしものどかな正月の風景です。
そこに、いつまでも変らない日本の心がよみがえってきます。
「田子の浦に、うち出でてみれば白妙の、ふじのたかねに雪は降りつつ」どのように社会が変っても、新しい年は新しい反省と希望を、はぐくんでくれます。昨年は、きびしいエネルギー危機に包まれました。
そのきびしさによってパナソニックは、新しい革新の第一歩を踏みだしました。よりきびしいコスト・ダウンと技術開発。世界的なインフレーションの中で「より良い製品を、より安く、お届けするために技術を生かす」という原点を、しっかり見つめて進みたいと考えています。

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